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**TOWARDS A CHRISTIAN
HOPE**

Our Lady, Symbol of Hope

by Jean GALOT, S. J.

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Christian hope has received a new support in the proclamation of the dogma of the Assumption. For the presence of Our Lady in Heaven with her glorious body represents the supreme end of human destiny, which God has realized perfectly in Mary in order to give us a token of its realization in all the elect. The hope of mankind has found its first achievement in her, without reserve or shadow.

This role of symbol of hope, which Our Lady fulfils for all eternity in the Church, is one which she had already begun during her earthly life. But then her ways were hidden, seen only by God. We might say that her Immaculate Conception was the first reality in which the hope of salvation was embodied, for in fact, once this initial grace was given, which could only be justified by the coming redemption, the whole of the work of salvation had to follow. With Mary's conception, God passed from the period of promise to that of realization, and hope began to be what it is in the New Testament, an aspiration which rests, not only on a project and promise, but on something accomplished.

Mary carried this reality in herself without a clear knowledge of it. But at least in her conscience, before the Annunciation, there was as it were a recapitulation of the whole of Israel's hope. Made by grace extremely sensitive to the voice of God in scripture, the girl understood better than anyone the value of the messianic hope. The texts which told of it must have awakened very profound echoes in her ; to await the Messiah, the Saviour whom God had promised for so long, had become for her the primary form of her religious aspirations. She wished to respond with her whole

¹ See *Lumen Vitae*, IX (1954), p. 175. — Address : 23, route de Mont-Saint-Jean, Louvain, BELGIUM (Editor's note).

soul by the fervour of her expectation to the fervour with which the Almighty had announced the coming of the Messiah. Her fervour was extraordinary, because the grace which filled her was of an extraordinary vigour. Mary put into her hope a zeal such as never had been before her. The prophets had made use of vibrant or anguished words to call upon the Messiah and predict his coming, but their hope, however tense and magnificent, had never attained to the purity, ardour and confident certitude which filled the soul of the girl at Nazareth. In her a summit was reached. Mary resumed the past in herself, but by raising it to an exceptional height she prepared the passage to a definite future. If the prophets had foreseen the Messiah's intervention in a time which was drawing near, their impatience, inspired from on high, was communicated to Mary; she expected this Messiah to come soon. Had she not before her eyes, as the prophets had, the sad sight of men's sins, infidelities and shame? And had not this human misery shown sufficiently the powerlessness of human efforts and the urgency of divine help? Such a situation demanded an imminent salvation, and Mary hoped steadfastly for it. She seemed to see in the sins and moral degradation which she witnessed, not the sign of an irresistible plunge into the mire, but the near approach of a Saviour, for she felt in the depths of her being that God could no longer tolerate such clamorous distress and that His treasures of paternal goodness and mercy could not long remain unrevealed. She knew that He was the first to be impatient to show forth His sanctity, and that is why everything, even the sight of so many sins among the chosen people, served to fortify Mary's hope.

This hope was remarkable for the purity of its object. Mary, in her realization of the true meaning of the divine promises, understood that the messianic kingdom foretold by the prophets would be of a spiritual nature. Her religious instinct kept her apart from the conception of many of her compatriots, who longed for the Messiah in order to obtain the deliverance of the Jewish nation, victory over all enemies, and a luxurious régime of material abundance in political peace and triumph. Accustomed to certain privations due to poverty, Mary understood that those privations were not an evil and that they rather encouraged the desire for union with God, while she had noticed how the abundance of material goods could lead to pride or misconduct in those around her, and could endanger their eternal destiny. Lacking in any nationalist vanity and love of money, she was persuaded that the only good to be desired was God Himself, that sin was the only evil, and if she

expected the Messiah, it was with a view to the deliverance of mankind from the slavery of its faults and to the obtaining of divine friendship. She only aspired to the liberation of hearts. Her hope was perfectly true and noble, and admitted of no compromise with the desires of human passions. It developed on a supernatural plane.

In order to prepare for this spiritual liberation, Mary no less completely understood that in her attitude she should already fulfil the ideal of the kingdom which was to come ; that of complete self-surrender to God. She wished to hasten the institution of divine sovereignty over the world and over souls by consecrating herself absolutely to the service of God ; her hope inspired her to realize first in herself, with divine help, what she expected to be realized in the universe. She thus contributed, as far as she was able, to the installation of the messianic kingdom. Her consecration was total, and in order to give God the very depths of her heart, she vowed her virginity to Him. The strength of soul which this required was demonstrated by the fact that there was no other example of it in her environment, for, if other Jewish girls dreamed of the promised Messiah, they longed all the more to be married, so as perhaps to have the happiness of giving birth to him. Mary, who hoped more than all the others, did not do so in the same manner. She wished to prepare for the coming of the Saviour by giving up all hope of posterity and offering the sacrifice to God. Her hope was not simply supernatural in its object, but also in the means which she took, an oblation which implied renunciation of maternity.

In this attitude, which she adopted long before the Annunciation, Our Lady seems to us to be the authentic image of hope. We must keep this image before our eyes if we wish to hope with purity and truth. In the world of today as of old in the milieu of Galilee, powerful currents are at work which seek to direct human hopes to the exaltation of a national destiny, towards the wellbeing of a social class, or towards mankind's satiety in the goods of this world. All the forms of terrestrial paradises continue to solicit the hopes of men. In face of these illusory hopes founded on mirages, christian hope stands, supported by the reality established by God. It boldly raises itself to a higher sphere, that of the good of souls and eternal life. It refuses to concentrate the absolute of its desires on passing and relative goods, and it dares to affirm that bread, peace and liberty, while they have to be sought, do not constitute the end of man's existence and are incapable of procuring him essential happiness. It proclaims that the true liberation is that which frees the

soul from the slavery of sin and the passions, and, in the wake of the Blessed Virgin, it expects a salvation with a view to the hereafter and for an eternity which begins here and now.

Mary's example shows at the same time the sacrifices to which hope leads the Christian. It is certainly true that the partakers of an earthly hope also know how to impose hard labour on themselves and often go to very painful lengths to arrive at their end and ensure the triumph of their cause. But Our Lady's behaviour shows what is unique in supernatural hope ; for the achievement of that hope, she sacrificed all the human means which would normally ensure it ; while those who pursue earthly aims rely on the value of their own efforts and employ pitilessly all the means which are at their disposal, she renounced motherhood and a natural contribution to the Messiah's coming into the world, and laid all her trust in God, to Whom she vowed her oblation. It is this trust laid exclusively in God which is the characteristic of christian hope ; and it requires the most intimate sacrifice, that which consists in not relying on one's own strength, nor counting on one's own worth, and expecting everything from the divine power.

Our Lady's example shows clearly that expectation such as this is infallibly fulfilled. The message of the Annunciation signified for Mary the triumph of her hope, as well as of that of Israel and of mankind which she carried in her. Catholic theologians often express the opinion that the ardour of Mary's prayers hastened the descent of the Word and the moment of the Incarnation. And it is clear that the angel's words revealed to the Blessed Virgin exactly the divine message which she longed to hear, the sending of the Saviour for which she aspired with her whole being and for which she had consecrated herself. She was only surprised at being chosen as the mother of the Messiah when God had inspired her to remain a virgin. But the Lord willed to thus solemnly ratify the sacrifice consented in hope, and by according her a maternity by divine means, He justified the trust placed exclusively in Him and the renunciation of purely human means. The aspirations of Mary, addressed in a total oblation to God, had been magnificently fulfilled.

* * *

After the Annunciation, Mary's hope took a more concrete form and was directed to the person of her Son. Taking this child in her arms, she was aware that she held the future of the world. If she had been impatient for the arrival of the Messiah, her impatience

to see Him accomplish His work now grew. More than ever, the tragedy of the sinners' lot touched her soul and the urgency of salvation seized hold of her. The livelier hope became also a more joyful one, because she could contemplate its objective as coming closer. The departure of Jesus for His public life was a sacrifice for Mary, who had to give up the sweet companionship of her Son ; but it was above all a rebound of hope, for a heart which dwelt chiefly on the misery of others. And if Our Lady intervened at Cana to request a first miracle, it was because she wanted a manifestation on the part of the Saviour as early as possible. In her request there was not only a profession of faith, but an effusion of hope ; let the Messiah show at last what He is and let His power of aiding mankind's distress be shown forth to all eyes ! In Mary's very humble request, directed only to obtaining wine, was expressed all the ardour of a hope which had been accumulating for thirty years, dreaming of the first public act by which Jesus would inaugurate His work of salvation.

It was at the death of Christ that Our Blessed Lady proved the invincibility of her hope. The last months of the Saviour's ministry had been a period of struggle for Mary's hopes. Everything seemed to go wrong ; resistance against Jesus was becoming both more sinister and more relentless, threats to put Him to death more openly expressed and more often followed by an effort to carry them out. Far from accepting the sweet yoke of the Master, the majority of the Jewish people seemed to rebel more and more at the new message. A tragic end seemed possible and presentiments of it increasingly strong. But nothing of all this could shake Mary's trust. She knew by experience that she had been completely right in renouncing human methods in her messianic hopes, and now that she saw the human means of Jesus' triumph vanish away, she did not lose her hope, but directed it with the greater confidence towards the divine power.

Therefore the prospect of Christ's death, so terrible for her heart, had not shaken her vision of the imminence of salvation. And in the supreme struggle which her hope had to sustain at the foot of the cross, she did not cease for a moment to expect the universal liberation to happen soon.

The Saviour Himself had, besides, stimulated the hope of His disciples by predicting His passion, death and resurrection on several occasions. Our Lady had kept this prediction in her heart, and when she found herself before the corpse of her Son, she did not abandon herself to her sorrow without silently formulating her

hope in a forthcoming resurrection. Contemplating that rigid and immobile body, she did not only think of its past vitality, but already, in the anticipation of her hope, saw it take on a new, more glorious life. She believed that the stone rolled against the entrance to the tomb could not prevail against the divine power possessed by her Son. That is why a streak of dawn persisted in her overwhelming grief, and the Easter morning began in her soul on the evening of Good Friday. Around her, all those who loved Jesus were in confusion, tempted to despair. The disciples were thrown off their balance, but the mother of the crucified remained absolutely firm in her hope. She personified in that moment the Church's hope, faithful when all fails, and by that hope she formed on earth the bond which united death to the resurrection of Jesus.

The Blessed Virgin of Holy Saturday is therefore rightly looked upon as a symbol of hope. A precious symbol for the Church, which, in the steps of Christ, has continually to pass from the passion to the glorified life. In this sorrowful passage, it is the bond of hope, first created by Our Lady, which remains and serves as an example. A precious symbol for every Christian ; when he is in the midst of what seems to him a catastrophe and when all seems lost, he should remember Mary, who had to face the greatest catastrophe of history, and who did not cease to believe in the final triumph. More simply, in periods of discouragement, when difficulties and trials seem sometimes to accumulate in an impressive way, and in times of weariness, melancholy or interior aridity, when Christ seems far off or dead, the Christian is still invited to gaze at Our Lady on that sad day of Holy Saturday, when Jesus was terribly absent, and when the silence of the tomb seemed to suggest that all was finished ; in that atmosphere of mourning, she who suffered the most was also she who maintained the flame of hope and caused it to shine forth. She takes away all excuses from those who find in their trials a reason for losing hope.

* * *

In the Assumption, it is christian hope which receives the divine sanction. This hope is certainly founded essentially on Christ and His glorious resurrection ; but by benefiting from the same resurrection, Our Lady is at the head of those who hope in Christ, and shows them that they are on the right road, and that the day of

resurrection in complete happiness will come for them as well. The sentiments of hope which Mary kept and developed in the whole course of her life, and especially during the passion, animated her last moments on earth. When she realized that death was approaching, she gave herself up to the great and unique aspiration of her heart, that of finding herself at last united to her Son in a perfect way, which should be unaltered throughout eternity. If other Saints have told the Lord since that they want only Him as their reward, Our Lady did not need to express the desire, for her whole being yearned for it. Her last breath was one of hope, ending in possession. By taking His mother into Heaven, Christ gave her in infinite superabundance everything which she had hoped for : His most intimate companionship and the joy of living in God in vision unveiled and complete union.

This crowning of Mary's existence contrasts with the apparent lowliness of her earthly condition. She always lived in shadow and was so well hidden that those who knew her well were far from suspecting her greatness. Her exterior had in it nothing of the extraordinary, and Jesus' disciples did not guess the exceptional value of her soul. She did not display her gifts and only sought to pass unnoticed, for she did not place her hope in herself nor in the vanities of the world. It is the humility of her hope which is exalted by God in the glory of the Assumption. In the invisible world, God takes His revenge on the abasement and obscurity of Mary's life, by granting her a splendour all the more wonderful, as He takes His revenge on so many christian lives enfolded in shadow and secrecy, and makes known in the hereafter their unperceived worth.

As He has glorified Our Lady in body and soul, it is the whole corporeal world which in her receives a prelude of its glorious life. For, according to St. Paul's remark, the whole universe participates in men's hopes and aspires to a liberation which will be extended to it. Sin has also bowed it in servitude and that is why all beings, tortured by this position which constrains their nature, thirst for a salvation which does not directly concern them, but in the fruits of which they will share (*Rom.*, VIII, 19 et seq.). Matter and flesh will be assumed into the glorified world. Mary is there to witness that this hope will be realized, but she warns us at the same time that this glorious flesh is one that is absolutely pure, and that hope must not be mingled here with any complacency nor indulgence for human passions and the pleasures of the earthly world. Indeed, if the body of Jesus' mother is present in heaven, it is because it was exclusively the temple of the Holy Spirit, and had

always preserved intact its holy virginity. Thus it is in the hope of purity and holiness that the Christian, at the hour of death, can look at his own flesh and the world around him and be certain that he will one day find them gloriously transformed ; a certitude of which Our Lady is the sign, already bending over him to welcome him into her perfect splendour.

The Meaning of Christian Hope

by Bernard OLIVIER, O. P.,
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It might be said that hope has long remained almost unknown to Christians, a negligible quantity. Péguy speaks of her as being a "little one of no account," ignored, "No one pays any attention to her."

I once knew a parish priest who made his flock recite the Acts of Faith, Charity and Contrition every year on the eve of Holy Thursday, but never mentioned Hope. There is for many Christians a vacant place in the theological trilogy! But nowadays — is it perhaps the reaction of a deeplying Christian instinct in the face of the despair of our world? — we are returning to hope, talking of it more than we ever have before. During a recent enquiry concerning preaching in France, there was a constantly recurring cry: Preach to us of hope.

The following pages do not pretend to give a complete theology of hope. They are intended to dwell on the need to rediscover its authentic significance, to reintegrate it as an indispensable value in the Christian's life. The most sure way is to rediscover it beyond the catechism, beyond theological works, where it issues, so to

¹ The Reverend Father Bernard OLIVIER, O. P., born at Bernissart (Hainault) entered the Dominican Novitiate at La Sarte in 1937. At the end of his philosophical and theological studies there, at le Saulchoir, and at the Ecole Pratique des Hautes Études in Paris, he took his Doctor's degree in theology at le Saulchoir in 1947 by his thesis: *La crainte de Dieu comme valeur religieuse dans l'Ancien Testament*. Since 1947, the Reverend Father Olivier has occupied the chair of professor in moral theology at the convent of La Sarte. He has published a *Petit Traité de l'Espérance Chrétienne*, Bruxelles, La Pensée Catholique, Paris, Office Général du Livre, 1952, in 8°, 104 pp. Several works in collaboration: *Traité de l'Espérance et de la Charité*, in *Initiation Théologique*, Paris, Éditions du Cerf, 1952. *Les droits de la conscience errante*, in *Tolérance et communauté humaine*, Collection *Cahiers de l'actualité religieuse*, Casterman, 1954. He has also published several articles in the magazines, *Évangéliser*, *Supplément à la Vie Spirituelle*, *La Revue Nouvelle*. — Address: Couvent des Dominicains, La Sarte, Huy, BELGIUM (Editor's note).

speak, from the hands of God. No one will be surprised therefore — for surprise would only be an indictment of the methods of christian catechesis — at our basing the doctrine of hope not merely on the positions of certain classical theologies, but more directly on scriptural texts.

INTRODUCTION : HOPE IS VIVIFYING

If we were to analyse the texture of our lives, we should be surprised to discover how necessary hope is to us, even a purely human hope. Man cannot live without it ; his daily life is nourished by it. Hope of every kind and at every moment : we hope it will be fine tomorrow, that a particular friend will be at home, that war will be averted... It is hope which sustains the sick and gives them the strength to fight ; hope which gives patience in trouble, hope which enabled us to bear enemy occupation... Should we have strength to live without these daily expectations ? The popular saying is true : While there is life there is hope. (The French say : *L'Espoir fait vivre*).

In a more fundamental way we need hope in order to view life itself calmly and firmly. In an existence which is constantly agitated, subject to changes, advancing and being set back, divided and torn asunder, we need the firm hope that life means something in order to live courageously. And, aware of the immense amount of suffering which weighs upon humanity, conscious of the scandalous influence of evil in the world, we need, in order not to lose heart, the certain hope that humanity is going somewhere, that there is an end which, once reached, will mysteriously justify these incomprehensible ways of getting there. An absurd world in which nothing has any meaning, nothing is certain, can only beget despair, that irremediable surrender before the essential problem of destiny.

Hope in our lives, then, is both a sign of powerlessness and an active force. It is the sign of impotence, because it shows that the realization of our designs and desires does not depend only on ourselves. Something escapes us which holds us at its mercy ; that is why we must have recourse to hope. But it is also a force : insofar as our hope is well founded and we can rest on it, it becomes the staff of our weakness, the help which supplies for our impotence. It is the assurance that we cannot find in ourselves.

This indispensable role of natural hope in a human life will also be the part played by the supernatural virtue of hope in a Christian

life. As man needs a confident expectation to live, the Christian also lives by it and cannot live without it. And the psychological characteristics of a man who is upheld by human hope are to be found, transposed on to the more essential plane, in the Christian. These characteristics may be briefly mentioned.

The man who hopes is basically a man of desires ; he who desires nothing hopes for nothing. The man who hopes is looking forward to achievement. He is conscious of an insufficiency in his life, a challenge, a paucity, a dissatisfaction ; he is the opposite of a man who is satisfied and has what he wants.

The man who hopes is looking to the future. He awaits something, he gazes in front of him. And doing this, he forms part of the movement in life which is a march forward. The man who hopes is one who has found the secret of youth ; he does not fall back upon the past, living on that which exists no longer, but he trusts the future.

But he is also a fighting man. He does not simply sit down and await an inevitable happening over which he has no control. Today, Tuesday, I do not hope that tomorrow will be Wednesday ; that is an unavoidable fact. When I hope I am straining, in battle, towards the realization of my desire. I have no absolute and unconditional certitude that I shall reach my aim, and that is why I hope. There is a danger of failure, a possibility of miscarriage. Hope and fear are related ; hope is mixed with fear of failure, and fear with some hope of escape. But the conviction that I shall arrive at my aim in spite of obstacles is my support in the battle. The man who hopes is a man who knows what stands in his way, but who strives against it. And hope rests on the efficiency of the means to my hand for surmounting the obstacle. If they are insufficient, my hope is only an illusion. But if they are efficacious, I am born up even in the midst of the uncertainty which persists to the end by the conviction that I shall triumph. This conviction which overcomes uncertainty is the most typical element in hope : trust.

In christian hope, the stake is nothing less than man's eternal destiny, the realization of the plan of world salvation. This is why christian hope is born of the faith which reveals this destiny, this design of God in the world. Faith is the indispensable foundation of hope. For it is by faith only that we receive the revelation which is the reason of our hope. And that which we await in hope surpasses anything that man left to himself could aspire to, could even conceive of : the partaking of the life and happiness of God Himself. It is not for us to appoint the object of our hope : only God can. Even our hope is not of our own creation : only God can give it to us.

I. GOD GIVES US HOPE

God's redemption of the world is historical, taking place in time, temporal in its occurrence and development ; it begins, progresses, ends, like everything which concerns man in this world. It is the eternal plan — this mystery hidden in God since before time was — which is carried out in human history.

Hope has its history, and so has faith. God did not reveal Himself completely all at once, nor did He propose for our faith something that was achieved on the first day. He made use of a slow and progressive pedagogy. The mystery of the Trinity is not to be found in the Old Testament, but was only clearly revealed when Christ came.

It is the same with hope. God did not reveal a hope complete from the beginning, but He adopted human conditions which require a gradual maturation in time. He gave the impetus to the great hope which was to traverse the centuries until the end of the world, but it was only defined gradually, as the men whom God was leading stage by stage became capable of grasping and entering into it. God knew whither He was leading mankind, but only made it known by degrees. The whole of the history of the chosen people is actually the primitive history of hope, that of a people who journeyed towards the realization of the true hope ; the messianic Kingdom of God.

1. *Hope in the Old Testament.*

God begins by choosing a man, Abraham, whom He sets aside in order by his means to start the nation which was to be the instrument of the salvation of the world. He binds Himself to Abraham by a promise : “ I will make a great people of thee ” (*Gen.*, XII, 2). From that moment the movement of hope begins. For from that nation is to come He Who is to realize the true hope, Christ. This handful of men, then little by little this nation, go forward, turned towards a future of which they cannot yet suspect the whole brilliance. Led by God, expecting everything from Him, sustained by the inviolable promise which God is continually renewing, they travel in spite of obstacles towards an end which is still hidden. From one hope to another, as one marches from one halting place to another, in the carrying out of a journey in stages (they can be discerned, these successive hopes behind which the definite expectation rises :

the founding of the nation, the entrance into the promised land, the return to Jerusalem after the captivity...) Israel advances towards the realization of the great promise: the installation of the Kingdom of God by the Messiah.

Finally the great cry of hope can be heard among the last prophets: "Prepare, do penance, the Kingdom of God is near at hand." But although the object of hope is at last revealed, the notion of it still remains imperfect and vague. What will the messianic kingdom be? It is, generally speaking, imagined as being an earthly one; an era of material prosperity, of glory and abundance, of idyllic peace: "Wolf shall live at peace with the lamb, the panther take its ease with the kid" (*Is.*, XI). As for the Messiah, he also is to be an earthly king, a mighty chief, victorious, reigning on the throne of David. Christ will have to reveal the true meaning of the hope, and the real nature of this kingdom.

Hope in the Old Testament is characterized by two important elements. First of all, its communal nature. It is a national hope. The divine promise was made to the chosen people and it is the whole nation as such which awaits the Messiah. The specifically individualistic hope, notably that of the resurrection, remains vague and is in any case a secondary one. On the other hand, Israel's hope is directed towards a definite event in history: the coming of the Messiah. A particular date is expected: the Day of the Lord and those are envied who will be able to see the Anointed of Jahve with their own eyes.

The realization of this hope is awaited from God alone. From the beginning, the sole support has been the Lord: strong in this reinforcement wars, defeats, unequal battles, are endured. In this concept, hope is a direct adherence to God and thus acquires a theological character. God is almighty ("all that He wills He does") and He loves Israel. These are, so to speak, the two dogmas which form the foundation of hope. But on them rests a hope which is still undefined: everything necessary for the good of His people can be expected from God, but what exactly is to be expected? It is the formal promise of God which determines the precise object of hope and it is that which constitutes its immediate and ultimate foundation. God has promised the messianic era.

2. *Christian Hope.*

From the commencement of His ministry, Jesus presents Himself as the expected Messiah. He begins by repeating the great announcement of the prophets and of John the Baptist: "The Kingdom of

Heaven is at hand " (Matt., IV, 17 ; Mark, I, 15). Soon He proclaims that the era foretold by the prophets has arrived. Commenting in the synagogue of Nazareth on the messianic prophecies of Isaias : " The Spirit of the Lord is upon me ; he has anointed me, and sent me out to preach the gospel to the poor... " He says, " This Scripture which I have read in your hearing is today fulfilled " (Luke, IV, 16). And from that time He went about repeating : " The Kingdom of God has already appeared among you " (Matt., XII, 28 ; Luke, XI, 20).

If He is the expected Messiah, will He therefore put an end to a hope which finds achievement in the possession of its object ? In reality hope is about to rebound. Israel's expectation has been fulfilled, but ' a better hope ' is beginning.

Jesus has really come to found the Kingdom of God and, in that sense, the expectation of the Jews has been fulfilled. But the nature of that Kingdom is misunderstood. It is a spiritual kingdom, not an earthly one. From His first great discourse, the sermon on the Mount, Jesus strongly emphasizes that fact by a method dear to Him, that of paradox. The beatitudes, which are among the most paradoxical statements in the gospel, give us the conditions for entrance into the kingdom. The first word of the beatitudes ; *macarios* (blessed) means as a rule in the New Testament him who sees the messianic times, believes in Christ and conforms his life to this faith. The word has clearly a messianic significance : the *macarios par excellence* is he who will enter into the kingdom of the Messiah. Now, who are those fortunate ones ? The great politicians, military rulers, the men needed to form the army of an earthly kingdom ? Not at all. Blessed are the poor, the pure of heart, the meek, the peacemakers, those who suffer... It could not have been more clearly stated that it is a matter of a kingdom of the spirit.

This kingdom is to require two distinct phases : an earthly, temporal, existence, and a heavenly, eternal phase. In the former, the law is one of growth, development, progress (the parables of the grain of mustard seed, the leaven in the dough, see Matthew, XIII, 31, et seq.). Its law is also one of unfulfilment, implying a state of imperfection in which the separation of the good and the bad has not yet been made (the parables of the tares and the good grain, the net, see Matthew, XIII, 24 et seq.).

But this spiritual kingdom, founded on the earth, will find its fulfilment at " the consummation of this world, " at the end of time. It must open out on to the definite kingdom, which is escha-

tological. This transition will not be accomplished without a violent rupture. It is indeed a preexisting kingdom, prepared for the elect from the creation of the world (Matthew, XXV, 34 et seq.) which will be the completion (in the double sense of perfecting and of ending) of the present kingdom. The latter is completely orientated towards the heavenly kingdom, it is only the preparation for it, the chrysalis, as it were. The definite passage from the one to the other will be marked by an actual event situated in time, or, more exactly, at the end of time : the parousia, or the return of the Son of Man in glory. It is at that moment only that the work of salvation will be completed by the general resurrection, the last judgment and the delivery by Christ of the kingdom into His Father's hands. The risen elect will then enter into eternal glory, sharing in Christ's own glory and reigning with Him in a new world (see especially Matthew, XXV, 31 et seq. ; XXII, 23 et seq., and parallel texts in the synoptics ; *Rom.*, VIII, 17 ; *Eph.*, II, 4 ; *Col.*, III, 4 ; *I Cor.*, XV, 24 et seq., *II Peter*, XII, 10 et seq.).

This is the new hope offered to Christians. The Jews awaited the kingdom ; it has come, but is still only the preparation for the definite, the eschatological, kingdom towards which the hopes of Jesus' disciples must turn. It can be seen why we speak of a rebounding of hope. It has not yet fulfilled its time and from henceforth, the object of our desire and expectation must be the eschatological kingdom. The Saviour's return is the actual event which is to inaugurate this heavenly kingdom.

Is it necessary to point out that we here find again, and perhaps even more clearly marked, the two characteristics which we discovered in the ancient hope ? Christian hope is essentially communal. It is not the expectation of an isolated individual : the promises made to the chosen people are inherited by the new people of God, this new kingdom of the spirit which is the Church. This kingdom is not only hidden in the heart, invisible, but the visible and organized community of which Christ has constituted the hierarchical framework and to which He has given the means of salvation, the sacraments. It is by truly belonging to this new people of God that one can enter into hope. The images under which the evangelists describe the kingdom (Matthew, VIII, 11 ; XXII, 30 ; Luke, XIII, 29), the insistence of St. Paul in speaking of this eternal life as the manifestation of the sons of God, of the glorious liberty of the children of God (*Rom.*, VIII, 19-23) all lay stress on this communal aspect. This obviously does not in any way lessen personal engagement and merits, for certain conditions have to be fulfilled in

order to enter into the kingdom, we have afterwards to live according to its spirit and there will be personal accounts to give at the judgment. But all that is the code of the kingdom.

Christian hope is 'orientated,' directed towards an event which will put an end to history : the parousia. The importance of such a dimension in hope is evident, for it integrates the whole movement of history until the end of the world into its own movement. It does truly, as G. Marcel says, break through time. The Christian cannot be a devotee passively awaiting his recompense, but is a son of the kingdom, engaged in the Church's warfare, tending in her and with her, through the progress of human history which is, he knows, under God's leadership journeying to glory, towards the Lord's return, which will end all things.

These two elements of hope have been too much neglected by theology, and are only gradually taking their place in the spirituality of Christians of today. It is useful to remark that we shall meet therein some of the most characteristic views of contemporary thought ; the communal sense and that of history. And notably — it will be understood that we cannot here develop this point of view — an authentic theology of history, which is much under discussion nowadays, cannot be erected without an awareness of the true dimensions of Hope.

But hope is not simply the desire, the tendency, the expectation, directed towards a distant event. It already puts us, mysteriously but really, in possession of its object. Certainly, we do not yet grasp it fully — if so, it would no longer be hope — for the things have not yet been accomplished, but we possess it 'in hope ;' we have the germ and the firstfruits. Hope does not plunge us into an atmosphere of pure eschatology, as though everything were still to happen. We may say that the central event of the history of salvation has already happened, not Christ's return at the end of time, but His coming on earth in mortal flesh, His first advent. The second will only be the replica, the corollary, of the former. Christ has already brought us salvation, we are already redeemed. We really possess the eternal life which the parousia will inaugurate fully. By His life, death and resurrection, Christ has accomplished the world's salvation. His return will only be the final seal, the definite crowning of this work of salvation.

It is St. John who insists especially on the possession of the future life in the present. For him, eternal life, that is to say, that of the time to come, is already here. He reports Christ as saying indifferently : " He who believes in me *will* have eternal life "

and, " He who eats My flesh and drinks My blood *will* have eternal life and I will raise him up at the last day, " or, " He who hears My word *has* life eternal... he *has passed* from death to life, " " He who believes in Me *has* eternal life " (see Chapters V and VI). If eternal life is specifically that of the eschatological kingdom (it would take too long to prove it in this place by texts), we already possess that life now. Hope is thus all the more certain in that we have the germ of future glory.

St. Paul also speaks with insistence of our actual participation in Christ's resurrection. Doubtless this participation will only be complete at the parousia, with the resurrection of our bodies, but already in the present time, we have been buried and risen again with Christ (*Rom.*, VI, 4 et seq.) and since we have risen with Him, our life must be that of one who has risen again, seeking only the things from on high.

It can therefore be understood that the true ground of our hope, that which gives it its force and certainty, and guarantees its full realization, is Christ crucified and risen again. By His death and resurrection which conquered the prince of this world, sin, death, we are guaranteed the possession of salvation and we hold already the life of the world to come. We understand the force of St. Paul's statement : It is Christ Who is our hope (*I Tim.*, I, 4). Another event which is characteristic of the last days and proves that we have entered mysteriously upon the eschatological era and that the world to come is here already, is the gift of the Holy Ghost. That is the meaning of St. Peter's speech on the day of Pentecost, quoting the prophecy of Joel : " In the last times, God says, I will pour out my spirit upon all mankind " (*Acts*, II, 17).

If then, we want to define this new hope, the better hope which Christ brought us, we can say this. Jesus the Messiah came to found the Kingdom of God, the object of the hope of Israel, promised to the chosen people in the covenant sworn by God to Abraham. The new people of God, heirs of the ancient promises, have been substituted for the Jewish people. This kingdom which Christ founded and in which we have been incorporated by baptism, must, in its earthly phase, grow and progress. It is a kingdom not of the earth, but essentially a heavenly one. After the temporal phase, the kingdom will find achievement in the eschatological kingdom which is to be established in the fulness of glory by the Lord's return. It is therefore towards that event, that crowning of the work of salvation, that henceforth Christians will direct their hopes. The guarantee of the truth of our hope is the risen Christ. By Him

we receive salvation, we have now entered on the life of resurrection and as a certain token of the full realization of the promise, we have received the Holy Ghost, the divine seal upon the new era.

Thus the people of God, already entered upon the new life by Christ's grace, journey through the vicissitudes of time and history towards that final achievement of God's designs for mankind. They hope for the return of the Lord with an unceasing longing, in an untiring patience, strong with God's own strength, assured of final triumph. And each child of God, in his own life, amid his personal trials and weaknesses, a member of the people of God, pursues his route, united to his brothers and working by his merits for the full realization of the kingdom.

Such is, according to the Bible, the great breath of hope which fills each one's life, fills also the history of the world, bearing the Church along in its confident march towards the eternal kingdom. And the most vivid illustration of this hope is without any doubt the book of the Apocalypse in which are described the battles which the Church has to fight every moment, its unshakeable confidence and its final victory with the Lamb. And the book ends precisely with the very cry of hope : Come, Lord Jesus.

II. HOPE IN THE CHRISTIAN'S LIFE

Should one say Hope in the Christian's life or, The Christian's Life in hope ? There is here something else than a simple turn of a phrase. The catechism formula " Hope is a theological virtue by which we expect from God with firm confidence salvation and the graces to merit it " runs the risk, if taken too exclusively, of unduly reducing the meaning of hope by limiting it to the one object of personal salvation on the one hand, and on the other by leaving aside the element of desire and tendency to an end. For many Christians, to hope is as much as to say : I am quite calm, I am certain that on a particular day (may it be as far off as possible, naturally) God will give me Paradise. It is necessary to restore to hope its authentic meaning and its power of action.

There is only one hope, as there is only one faith, one baptism, one Lord. And, according to St. Paul, there is a vocation to hope (*Eph.*, I, 18 ; IV, 4). As faith makes us adhere with a total self-surrender to the mystery of salvation, as baptism grafts us on to Christ and incorporates us in the one Church, in the same way, the Chris-

tian is called upon to enter into the unique hope of the people of God. It is not he, we may say, who contains hope, it is hope which contains and bears him. He enters by it in the great stream which bears the Church along and can only share in it in and through the Church.

But it is evident that hope is not a 'hypostasia,' an autonomous reality, any more than faith or charity are. It only has a real existence in the hearts of those who form God's people. We must therefore determine the outlines of this reality in the hearts of Christians, its nature and its object.

Hope is a theological virtue. We need not here study the infused virtue as such, that supernatural reality placed in us by God with grace, which is a principle of acts which are vital in the life of the child of God. It is its theological character which we have to consider.

In what is hope theological? Because it enables us to reach God directly as the object of our acts. But how is this done? Here we have to distinguish a double object, as we also have to with regard to faith: what is called the formal object and the material object.

Faith is above all adherence to God-Truth, before — not in chronology but structurally — it is adherence to what God says. It is because we have faith in God that we believe what God tells us. That is the difference in faith between the object which is formal and material. It is the same with hope. Hope is above all theological because it rests only in God: we hope in God, we trust absolutely in Him before (in the same sense as above) we hope for anything, whatever it may be.

We have said, at the beginning of this article, that the value of human hope, and the same applies to the theological virtue, depends entirely on the quality of the support, which we have to hand. Both human hope and the virtue are worth nothing except for the efficacy of this support. In the virtue, this support is God. We do not count upon our own strength; for it is out of proportion with the object of our expectation, but on God. The act of our hoping directly joins God: we place it in Him. God is therefore the formal object of our hope. It is only by Him that we can expect what He has Himself promised.

However, divine providence has placed in our path certain supports in the created order of things. Just as He Who is the Cause of all beings, gives to His creatures, in the plenitude of His power over creation, the ability to be themselves the cause of other beings,

subordinate to them, so He allows certain beings, certain actions and certain events to have the incomparable dignity of becoming themselves the supports of our hope. Their efficacy, it is true, derives entirely from God's infinite power, yet we may really hope in them also. First of all, there is the humanity of Christ assumed by the Word of God for the work of salvation, and all the actions of that humanity which are truly the actions of a divine Person. The death and resurrection of Christ are the formal supports of our hope.

There is the Church with all its life, the sacraments, the gifts of God; there are the saints and their power of intercession, there are men on earth who are the instruments of God for our salvation and the construction of His kingdom. There are, finally, our personal merits which enable us to share efficaciously in the work of our redemption and that of the world. All these things are really in dependence on God, the supports and formal objects of our hope.

What is its material object ? Indeed, assured of the almightiness of God and His love for us, we can expect all good and all happiness from Him. But what will this good and happiness consist of ? How can we define the object of our hope ? It is determined by God's promise. Since hope throws us above all on to God, He alone can put before us the object of our hope. We have learnt from the Bible the sense of that promise, but we observe when we open a manual of theology or a catechism a change of perspective which is rather disconcerting. It seems that the meaning of hope has been distorted, both by reducing it to a purely individual object : ' My salvation, ' and by eliminating its eschatological aspect. The two values which we have emphasized : the communal value and the orientation towards the return of the Lord, must be reestablished in an authentic doctrine of hope.

Man seeks his own good by instinct. It has been said that all love is based on love of self. Man instinctively hopes for his own happiness. Here it is a question of his eternal life, his supernatural happiness. If, entered upon the life of grace, man is content with simply transposing his instinct for happiness, he will quite naturally consider his eternal individual happiness as the object of his hope. What will count for him, will be to be with God, to see God. And as his perfect happiness requires the participation of his body and the society of his friends, he will extend his hope to the resurrection of his body and the company of the elect, but always in the perspective of his own direct happiness ; they will only be for him the complements of his beatitude, and therefore the object of his hope. He will therefore direct his hopes exclusively to his personal salvation.

And as the realization of his hope includes the means which are necessary for his salvation : grace, the virtues, merits, even the indispensable material graces, he will rest his hope on them also. That is why the act of hope makes us " await with a firm confidence and by the merits of Jesus Christ, Heaven and the graces to merit it... " But we can see that the communal character of hope has been left in the background and the element of tendency towards the eschatological events has been discarded.

We forget that although grace does not suppress nature, it raises and transforms it. It substitutes the instinct of the Christian for that of mankind. Entered into the life of the children of God, man is part of the Church, sharing its life and hope. It is only as a son of the Church in which he has been born to eternal life that he is a son of God. Moreover, the fundamental spring, the typical value of the life of the child of God is charity. There is no authentic christian life except in charity. Faith is only perfect if the total engagement of the human personality in the divine truth translates itself into a practical charity. Hope is only really itself if it is nourished on charity.

Now, charity unites us to God and to all our brethren and makes us seek God's glory and the good of our fellows as if it were our own. It gives us a heart in common with them, an identical will. By charity we become one with God and with all the sons of God. By it we love them with a disinterested love which seeks their own good. That is why the instinct of happiness, if it is truly transposed into the order of grace becomes ' the instinct ' of God's happiness and that of our brethren. It is no longer possible for us to hope only for ourselves. We closely and profoundly espouse God's views, the cause of His people, and what we hope for is the full realization of the divine work of salvation for the glory of God and the happiness of His people.

It is in this truly supernatural atmosphere, where charity has the primacy, that authentic hope is to be found. The personal happiness of the child of God appears to him thus as that element — which without doubt touches him most nearly — of the design of God's love for humanity. Hope of a personal happiness is certainly not excluded, not even diminished, for it is in the accomplishment of the divine plan that the son of God will find his own glory and beatitude ; it is simply put in its proper place.

We can then, at the end of this article, determine the object of christian hope. The son of God, integrated into the people of God, the Church, placing himself with an absolute confidence in the hands

of God Who is almighty and Love itself, and Who has engaged Himself by a formal promise — Who has besides resurrected Jesus from the dead and bestowed His Spirit upon us — guarantees and first-fruits of the perfect realization of our hope — (that is the formal object) is orientated by desire and fervent expectation towards the achievement of the work of redemption, towards the brilliant manifestation of the heavenly Kingdom. He hopes at the same time and in the same movement for the eschatological Kingdom of God which will crown God's design of love and for his own inclusion in that kingdom (that is the principal material object).

But his hope is also directed to everything that leads to the kingdom : the support of Christ for His Church amidst difficulties, persecutions and even defections — and in his own life, perseverance and all the graces of which his weakness has need. That is the secondary material object.

Hope thus rediscovers its communal value and its ' historical ' dimension. Throughout his own life and that of the Church, the child of God, member of the people of God, tends by hope towards the return of the Lord, as towards the achievement of his expectation. We see at the same time that hope is not this blissful and passive expectation that too many Christians imagine it to be. It is the strength which bears up God's people and which permeates the life of every one of God's children in order to give him a conqueror's mentality in his inevitable battles. It is truly that ' helmet ' of which St. Paul speaks, that armour against which all the assaults of the enemy will perish, the protection and the support of the warrior thrown into battle for the kingdom of God.

It is also the " anchor of salvation. " Battered about on the surface by the events of his own life, his weakness and difficulties, and by those of history, the Christian is rooted deeply by his hope in the strength of God Himself. He is attached to God, he will not fall. He knows himself to be feeble, always liable to fail, he knows the wear and tear of time, the frittering away of the soul subjected to incessant battles. But he is with God and God with him, who can shake him ? He is like a rock of patience in the midst of storms. God is the stronger.

Christian Hope : Some Suggestions for a Catechesis

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Christianity gives such preeminence to faith and charity that their modest sister, christian hope, runs the risk of going unnoticed. Some will not think this matters. Hope, indeed, is not as important as the other two theological virtues of which one, faith, is the basis of christian life, and the other, charity, is its aim and end. Besides, it does not seem necessary to occupy ourselves particularly with hope, for the development of faith and charity imply hope, even if it is not explicitly mentioned.

These initial remarks should not give the impression that we wish to put faith, hope and charity on the same level in catechesis. But a lesser catechetical importance need not eliminate all catechetical importance, for if that were so, we could neglect the other virtues, as none of them have the value and importance of faith and charity. Who among catechists would, however, entertain the idea of no longer mentioning humility or chastity, for instance ? Where faith and charity flourish, there will hope be present and grow together with them. And the same applies to the other christian virtues. A living faith and a deep charity cause the christian life to progress all along the line, strengthen it and lead it to its perfection. Ought we therefore to look upon the other virtues as of small value ? Not at all. On the contrary, we must show clearly how living faith penetrates the various domains of christian life, and how true charity forms this christian life. Thus faith and charity oblige us to speak of the other virtues and to be concerned with their organic development. This applies even more strongly to christian hope which,

¹ See the bibliographical notice in *Lumen Vitae*, VII (1952), p. 687. — Address : Roosevelt Road, Section 4, Lane 9, N. 2, Taipeh, FORMOSA (Editor's note).

being a theological virtue, is more closely bound to faith and charity than the moral virtues.

This close connection of hope with faith and charity makes a perfect distinction between it and the two other theological virtues difficult. Catechesis does not require this abstract work of distinction, neither does it envisage the teaching and exercise of the theological virtues in succession ; but it is important that the catechist should realize the role of hope in christian life, our pilgrimage here below to our true fatherland. This article will therefore first deal briefly with the value proper to christian hope and will then give some practical directions for its catechetical teaching and religious formation.

I. THE VALUE PROPER TO CHRISTIAN HOPE

The high value of christian hope appears as soon as we compare it with simple dogmatic faith, which can in no way be equalled to it. It is not here a matter of considering whether this 'chemically pure' faith, free from hope, is to be found in greater measure within the kingdom of God. We only ask ourselves what new support hope, as distinct from dogmatic faith, brings us. We see at once that it directs men to God in a way *which is quite new and much more perfect* than simple faith. Certainly faith has the incomparable privilege of laying the foundations ; in faith man turns freely to God, the Lord and End of the supernatural order. Knowing the divine revelation and convinced of its divine origin, he gives his adherence to God's call. This adherence of faith is the humble and spontaneous submission of the mind to the testimony of God ; it recognizes that everything to which God has borne witness in revelation is exactly as God has revealed it. The act of faith thus implies a profound homage of the human intelligence to the wisdom and truth of God. But it does not, strictly speaking, imply any striving of man towards God ; this appears for the first time and in a decisive manner in christian hope. Through hope, man sees in God 'his' sovereign good, from the possession of which he expects his total and durable happiness, towards the possession of which he tends with all his strength.

The religious value of hope would perhaps be seen more clearly in the following light. In faith man makes the sacrifice of his intelligence ; in hope he raises his heart to God. Religion is not by definition a matter of the intelligence, but of the heart directed to God.

This is an extremely important point : in its intimate nature, hope is already charity towards God, not yet that perfect charity which loves God for Himself, but still true charity, morally irreproachable, which faith alone cannot give. It leads very near to the perfect love of God. Christian hope awaits the full and inalienable possession of God, to be attained, not by means of its own insufficient efforts, but with divine help. It rests on the indefectible fidelity of God, His untiring generosity, which stands out on the background of our perpetual unworthiness, our continual lapses, and calls forth the love of gratitude. More than any other virtue, hope during our pilgrimage is inseparably united to the pure love of God, not only as the immediate preparation for charity, but also by the powerful impulse which it receives from it. The more the christian soul attaches itself to God with a disinterested love, the more it sees, in the perfect and inalienable possession of God, its one happiness, to which it cannot, for love's very sake, be indifferent.

Christian hope is called with reason the characteristic virtue of the Christian during his earthly pilgrimage. The faith which did not raise the heart to God would be a dead faith, unworthy of a true Christian. We ought already here below to love God with a disinterested love, the grateful love of His child. Its perfection, however, will only be reached in the hereafter, when we shall have abandoned all our weaknesses and attained our plenitude in Christ. Now the nostalgia of our return to the Father works in us ; an intense nostalgia which provisionally unites hope and charity. Theologians themselves can hardly define exactly where hope ends and charity begins. Hope is shown chiefly by its provisional character, it gazes ever towards the future ; it springs from living faith and develops in the ardent desire of perfect charity.

But the theological virtue of hope has not only an immanent value. It also gives the christian life its most powerful motives. This role is often attributed to faith. Holy Scripture says ' Our faith, that is the triumphant principle which triumphs over the world. ' (*I John*, V, 4). Now, no theologian will state that a purely dogmatic faith is here meant. Only faith which is raised to hope and contains at least a beginning of love gives to our christian activity its ardour and its endurance, its strength in face of difficulties, its calm and dignity in the vicissitudes of life, in short, the imprint of a man of this world who, while living and working in this ephemeral world, draws his reasons for acting and his motives from another world. Here again, hope and charity are inseparably associated. But since, during the days of our pilgrimage, the number of Christians who

arrive at perfect charity is relatively small, since our christian activities are mainly determined by the expectation of the kingdom of God, christian hope is above all "the hope of attaining glory as the sons of God" (*Rom.*, V, 2).

To this considerable part which hope plays in christian life should correspond, in christian education, an appropriate culture of the virtue of hope.

II. THE TASK OF RELIGIOUS PEDAGOGY

1. *How Should We Plant and Cultivate Christian Hope?*

Certainly not by being content to repeat continually the word 'hope.' Let us imitate Holy Scripture; it not only frequently speaks of hope, but, when speaking of faith, it really means hope, or at least includes it in essence. Does it not define faith as "the substance of our hopes" (*Heb.*, XI, 1)? And rightly so, for the essential nature of the christian revelation is to be an invitation from God. In His immense love, God wishes to attract men to Him as His children and make them sharers in His happiness. He manifests this decision of His eternal love to them in the christian revelation which is thus, not only a divine testimony, to which we correspond by the submission of our intelligence, but essentially a promise and an appeal to which we ought to respond with trust.¹ We derive the courage to respond to it, not in the consciousness of our strength, but in a firm confidence in the goodness and fidelity of God. "The God who called you is true to His promise, He will not fail you" (*I Thess.*, V, 24).

The more we set in relief and make this essential feature of revelation perceptible, the more we inculcate and strengthen hope, even without expressly naming it. Precisely, the point of departure of a true understanding of hope and its role in christian life seems to us to be situated in the catechetical exposition of the fundamental ideas of revelation. Perhaps this has been too little noticed.

This is, however, the kerygmatic orientation of modern catechesis for which doctrine forms chiefly, not a collection of duties, but a whole system of values full of attraction, a 'doctrine of salvation.' the christian 'Good News.'¹ This conception is not based on mere

¹ J. JUNGSMANN, S. J., *Katechetik* (1953), 93 et seq., 116. Also see J. HOFINGER, S. J. *Die rechte Gliederung des katechetischen Lehrplanes*, in *Lumen Vitae*, 1947, 719-741 and *Our Message in Lumen Vitae*, 1950, 277-294.

psychological considerations, for, although a psychologically appropriate presentation is necessary in christian preaching, the theological element remains preponderant.

Christian preaching depends entirely on divine revelation.

Its primary and sacred task is to expound as clearly as possible the great revealed truths, to make them accessible to men. This revelation, an invitation from God, has become for men an ' Evangelium. ' Christian preaching would surely betray God's word if, by clumsily grouping the various truths together and misplacing the stress on them, it changed a call to blessedness into a message in which commandments, obligations and threats were to occupy the first place.

A teaching which presents christian doctrine as the joyful tidings of the divine call and the way which leads to God, will certainly introduce the commandments and the spirit of sacrifice, but will clearly lay the stress on God's love, His attractions, His generosity ; this love has already enriched us through Christ, and reserves for us magnificent good things if we follow the Father's call. Attention will then of itself be concentrated on this final and supreme happiness, still far off, on the advent of the kingdom of God in us and around us. Our christianity will then become, during our pilgrimage, a religion of confident and active hope.

This theoretical teaching, in which the eternal values, the object of our hope, are set in relief, is not, however, sufficient. Whoever, here below, has never experienced in passing the profound joy of the divine union will find it difficult to strive with eagerness to attain the joys of heaven. Abstract values, even the highest, which we have not experienced, leave us cold.

We here come across, in a typical example, the indisputable importance of religious experience for christian education. The essence of religion does not consist of course in christian experience. One may be poor in experience in religious matters, and yet remain faithful to God and deeply religious, while another, loaded with religious experiences, has no religion. Yet, it remains true that religious experience constitutes an important and often necessary help on the way to God. And as concerns hope, we must try to lead men to find and even to taste God here below in true christian prayer. The classic school of christian hope is prayer well performed, under the influence of grace. In it grows, in peace, the ardent desire of eternal things, in it, the Christian has the experience of God as the source of incomparable joys, by the side of which the joys of this world appear more and more insipid.

Religious education has as its first task to show the way to this meeting with God ; it ought, afterwards, to ' link up ' as far as possible with the religious experiences already undergone and try to make them fruitful for a better understanding of christian doctrine. This is particularly important with regard to hope.

The teacher's example should also concur with this experimental knowledge of the eternal truths. If the child meets in the teacher a man whose thoughts and aspirations are directed towards the eternal values, a man who lives in God and finds his happiness in God, that child is almost unconsciously seeing and appreciating earthly life in the light of the hereafter, understanding and tasting heavenly things. Particularly in our day, when the family often fails in this respect, the christian child ought to be able to admire in the catechist the strength of christian hope in the ordering of life ; its calm, surety and firmness, the victorious optimism which gives life its repose in God, while transfiguring it in the midst of anxieties and troubles.

2. What Should We Teach Concerning Christian Hope?

God Himself should be represented as the central object of christian hope ; if not, hope would no longer be a ' theological ' virtue. ' Heaven ', or eternal happiness may also be proffered as objects of our hope, but care must be taken that the pupil and the average Christian see in it a joy of which the motive is God Himself.

The Christian should become clearly conscious that God alone, definitely, can satisfy his heart and make him happy. If not, the christian life would not be tending to God. Two dangers, we think, must be avoided in christian preaching concerning the first object of hope. In the first place, it ought not to be concentrated on the concept and expression of " contemplation of God, " at the risk of gaining nothing by this concept which is still vague for many Christians ; secondly, it must avoid a description of the happiness of heaven which does not present it as the supreme happiness, the joy of joys, God Himself, the possession of God, dwelling in the Father's home. On this point, we cannot capitulate to men with earthly views ; hence the great importance of having experienced joy in God, as we have said above.

Christian hope is naturally also directed to secondary objects besides God. We shall make every effort to present them as secondary objects of a ' theological ' virtue. In the missions — but elsewhere too — catechists ought to show the great difference which exists between hope and prayer among Christians and among

heathen. The heathen, in his prayer, tells God, that is, his idols, his needs. He wants to make the divinity concur with his happiness. But that happiness has no connection with God. The true Christian, on the other hand, when he asks for created goods, asks for them as a means of reaching God. But does he not also run the risk of using God as a means of happiness ?

It is essential to christian hope to await its accomplishment in the goodness and fidelity of God. The average Christian will understand this better, if we insist on the first object of hope : participation in the happiness and life of God, to which we are freely called in Jesus Christ. Even to surmount the difficulties on the way which leads to God, we have continual need of divine help ; we expect this help with confidence in virtue of our christian vocation. " The God who has called you into the fellowship of his Son, Jesus our Lord, is faithful to his promise. " (*I Cor.*, I, 9). Our christian hope is therefore founded on Christ, is entirely Christocentric, as much with regard to our hopes, the participation in the eternal heritage of the Son of God (*Rom.*, VIII, 17) as its motive, God having called us in Christ and having made His only Son the guarantor of His promises.

To hope in Christ does not therefore only mean that we rely with confidence on His merits. Catechetical teaching ought to bring this out. St. Paul always did so in his missionary catechesis, in spite of exterior circumstances much more unfavourable than those in which we find ourselves today in mission and christian countries. The spirit of a better modern catechesis demands a theocentric and christocentric teaching on hope, like that required by preaching in general.¹ The importance of the subject demands it, and besides, the temptation of watering down, rendering the instruction too human and isolating it from the test of the doctrine is only too real.

Finally, we must warn against the dangers of exclusive and exaggerated conceptions. God is the only object worthy of our tendency to happiness. No other joy is comparable to that which our final union with God will bring. In spite of that, let us guard against denouncing as insipid and vain the superior joys which come to us through creatures. Our Father Himself has sent them to us, as messengers from heaven. During our pilgrimage, we need these inferior steps to rise to the knowledge of the inexpressible joys which the heavenly Father has reserved for us at the end of our journey. Let us recognize the value of these gifts which come from

¹ J. JUNGMAHN, S. J., *Katechetik* (1953), 117.

God, while we recall their origin, and how, in their littleness and fragility, they direct our thoughts higher. There is nothing more calculated to alienate modern man than to decry the highest joys of human life and to take them from him.

The true Christian considers life in the light of his vocation to eternal happiness. That does not suppress in any way his sense of responsibility nor his interest in the duties which God imposes upon him on earth. Christianity does not make men less competent in human activities, but on the contrary, furnishes them with the most powerful motives for undertaking them seriously.

Christian preaching which is conscious of its duty towards the ' Good News, ' will not find any pleasure in exaggerating the great perils, already numerous enough, of our earthly pilgrimage, by turning everything into sin or temptation. On the other hand, it will not treat them as being of no account. That would be to contradict revelation, and, in what concerns hope, would have as its consequence the danger of letting men think that reliance on divine help dispenses them from a humble and confident prayer.

In spite of this constant need of divine help, do not let us think that the heavenly Father wishes to encourage our idleness. He will not carry us in His arms if He gives us the strength to walk. True christianity does not produce quietists. Hope is as much an enemy of lazy quietism as of pride in action.

3. *Where Are We to Place the Instruction on Hope in the Catechism?*

In the catechetical writings of the Middle Ages, the *Enchiridion: sive de fide, spe et charitate*¹ of St. Augustine is followed by the Augustinian division of catechetical matter: Faith — the creed, Hope — prayer, Charity — the commandments. In the 16th century Peter Canisius kept this order but added two new sections: the sacraments and christian justice. This division continued in Austria until the united catechism of 1930. Influenced by these pioneers of catechesis, catechetical literature of earlier times often expressed the opinion that the best place for teaching on hope is the section on prayer. Prayer would even be the classic expression of hope.

This way of thinking has been criticized for a long time, and justly so, for the object of christian hope is first of all expressed in the creed, which ends by the profession of faith, of our hope, in a

¹ MIGNE, P. L., XXXX, 229-290.

glorious resurrection for eternal life. A too narrow and exclusive association of the chapters on hope and prayer would also conduce to overestimating the prayer of request. In spite of the importance of the prayer of request, instruction on prayer should lay stress on that of praise and gratitude, as much for religious motives as for motives specifically christian.

Whoever, in accordance with our exposition, sees in the christian revelation a divine appeal addressed to men, and consequently a doctrine of salvation, will not be content with 'confining' the instruction on hope to one or two lessons. Indeed, the theological virtues cannot be dissociated; together, they permeate, each in its own way, the whole of the catechism. Also each catechism lesson should increase our faith, hope and charity. The catechism expounds the truths of our faith, but all its parts aim at awakening hope and charity, although in different degrees. Catechesis ought to put these ideas into practice.

As to what concerns hope, the chapters dealing with the creed and the sacraments show us chiefly what God in His will, has already done for our salvation (creation, redemption by Christ, the Church, the sacraments). These wonders of divine love have as their aim the final and greatest benefits, still distant, which are the object of christian hope; our resurrection and its definite consummation in God. The benefits already received help us to believe in the goodness and fidelity of God, and to hope for the crowning of His redemptive work; future benefits in this world, and above all in the other, form the object of hope.

The chapters on the commandments define our collaboration in the work of salvation, point out to us the way to follow to be saved. They teach us, we might say, how we should answer the invitation of divine love. In the moments when our response requires painful sacrifices from our nature and when the way of salvation becomes arduous, God, we must remark, Who has called us to this road, accords us His powerful grace so that we may not abandon it half way. For the chief commandments at least, religious teaching should expressly recall their connection with the final end. Vague phrases such as 'He who keeps this commandment will arrive in heaven one day' will not be sufficient; we must be practical, showing how the observance of each commandment approaches us to our eternal destiny and receives its reward in heaven.

As for the part of catechism dealing with prayer, we have already sufficiently pointed out the double relationship which exists between hope and prayer. Here we shall insist on the right aspect of

christian prayer. One of the finest and most important tasks of religious education is to initiate the young Christian into finding God in an interior and personal prayer. He will then know by experience how "good the Lord is" (*Ps.* 33, 9). The prayer of request is certainly the classic expression of christian hope, or at least should be. It nevertheless presupposes that the eternal benefits be the dominant object of our demand and that temporal ones should be asked for, not in a 'pagan' mentality, but with a view to our eternal vocation. Here our teaching on prayer could learn much from the educational wisdom of our mother the Church. Her liturgical prayer, especially the collects, keep the middle way between a supernaturalism without contact with life, which would be inadequate in the mouth of most Christians, and a pagan mentality, attached to temporal goods and desirous of obtaining an earthly paradise by means of prayer.

Since religious formation has as its chief object not science but life, the importance of prayer for the development of christian hope cannot be doubted.

While admitting, as we do, that the doctrine of the three theological virtues should impregnate the whole catechism, the question arises, as to what is, in a systematic religious instruction, the most appropriate time for teaching these virtues. For the lower classes, which have to follow the historico-biblical plan, the question does not become urgent. It is justified for the higher grades, in which we shall have to deal with the theological virtues under two special aspects. As supernatural faculties, which render us capable of acting in a christian manner, they must be presented in relation with baptism and the life of grace. Here must be made clear the generosity of God, Who is not content with a very kind invitation, but gives us also the possibility of responding to His appeal in faith, hope and charity.

When we come to the use of these divine faculties, the exposition on the commandments presents us with an occasion for dealing expressly with them. We shall explain that, in christianity, an act has no value and no connection with our eternal end, except it be rooted in faith, hope and charity. This fundamental conception marks the lessons on the commandments with the christian imprint; it must precede the detailed explanation of the commandments. Ending this positive exposition, or in connection with the first commandment of God, we shall deal with the sins against faith, hope and charity; that can be done quite briefly, if the fundamental role of the theological virtues has been well understood. This

“ catechesis on the sins ” should point out to what an extent the sins against faith, hope and charity undermine the bases of christian life.

When catechetical instruction follows the biblical history course (lower forms, missionary catechesis, biblical teaching in the upper forms), we shall be careful that biblical history appears really as being the history of salvation, the history in which God constantly inculcates His will to save men and progressively carries it out.

Religious instruction — historical or catechetical — addressed to young people or to adults, should begin by a luminous exposition of the fundamental ideas of revelation and christian vocation. Jungmann recommends that for this purpose, in catechetical teaching, the parable of banquet should be used, adapted and amplified ; the invitation of the heavenly Father announced to men by His own Son and His messengers in the whole world ; men must decide ; some give ridiculous excuses, others enter with gratitude upon the way which leads to the kingdom of God. ¹

¹ J. JUNGMAN, S. J., *Katechetik* (1953), pp. 92 et seq.

The Christian Teacher as a Man of Hope

by Louis LOCHET,

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All human work is sustained by hope. The farmer labours and sows in the hope of the harvest, the mason, digging the foundations, is already thinking of the house. There is a secret tension of energy towards the foreseen end, desired and as it were, anticipated, which is the spring of all action.

This is doubly true of the christian teacher.

This is true from the natural, human, and psychological, points of view. It is hope which upholds the teacher in his consecration to the care of children ; he must expect something from them, he must love and desire the man which is growing in them before he can give himself joyfully to the work of education. But it is also true on another plane, supernaturally, divinely, theologically. Grace must be hoped for to enable the end to be attained. We must expect that God will Himself lend a hand, for without Him we can do nothing. And, finally, we have to understand that all education is a grace of salvation, which we await from the one Saviour : Jesus.

The teacher is a man whom hope sustains. He begins in the hope of obtaining something from men, and this is necessary. But he ends by hoping everything from God. That is the path of his hope's progress, along which we would like to accompany him.

I. THE TEMPTATION TO DESPAIR

To form a man is quickly said, but takes a long time to do. However, delays are not of much consequence to him who hopes. Hope is patient and longanimous. It not only sustains one act, but a whole series of acts, of fresh starts, of hesitations, towards the end so much desired. While this tension is alive, the action con-

¹ See the bibliographical notice in *Lumen Vitae*, VII (1952), p. 359. — Address : 35, rue Cognac Jay, Reims (Marne), FRANCE (Editor's note).

tinues, becomes more definite and stronger. But if this tension fails, everything crumbles ; if at a given moment, after a series of attempts and failures, we begin to doubt our success, all is over.

This doubt is more frequent than we might think. A certain pessimism is easily felt by those who have long experience. Who amongst us has not been tempted to say to himself, when at the end of some particular day he faces the problem of some individual or group : " No, truly, I shall never achieve anything. " Or again, " Nothing can be done with him ! " This weariness is the teacher's own temptation. We must see how it arises and how we can be rid of it. If we secretly give way to it, it leads to the despair which kills the educative effort. There is only one door through which we can escape : educative hope.

It is easy for us to discover and understand how we arrive at this distrust of our action, this doubt of its success, disgust for its object. It is, alas ! sufficient to see things and people as they are. Our work as teachers leads us at every step to meet with deficiencies ; worse, with faults ; worse still, with temperamental defects. There are the actions : the unsolved problem, the stupidity, disobedience, anger, brutality, lies. We reprove them once, ten times, a hundred times, but when they are constantly recurring, we have to realize that they are deeply rooted. There are faults, the seven capital sins and some others besides. We can try to correct the faults ; that is our work as teachers. But there remain, as at the root of all things, the fundamental factors which we discover little by little, and which seem incorrigible. They might be called structures which inevitably accompany every form of action and thought ; the stupidity, grossness, or apathy of some, seem to be unsurmountable. How can we cure this lack of taste for what is good, this lack of interest in study, this lack of spiritual openness ? We can say that it is not the fault of these children ; they bear in their souls the marks of an environment of sin. But it has to be recognized, it has to be said, at least with regard to some : That is what they are. We shall not change them.

No, it must not be said, not even be thought. That static realism is a calumny.

II. EDUCATIVE HOPE

From the moment when we shut up a man, child or adolescent in the fault which is his, when we identify him with his deficiencies or failings, education is no longer possible. This judgment kills in him

the very possibility of progress, and is psychological murder. If we say to a child : " You are stupid, you will never understand anything, " we break in him, with the hope of success, all desire to make an effort. There is nothing for it but resignation. If we say of an adolescent or a man : ' He has an impossible character. We can do nothing with him, ' or ' He is vicious, he will never be any good, ' we have killed in him the germ of spiritual progress. " There is nothing more odious than this peremptory way which some have of despairing of a man by disparaging him, which is the best way of making him despair of himself. " ¹

The educational attitude is the extreme opposite of these despairing judgments. Not only does the teacher think that there is always something which can be done, but he considers that in each individual case there is a unique possibility of success. He has always a plan ahead for each one, which sustains the tendency to doing better. He does not set the same ideal before everyone. He does not try to impose a certain type of man, endowed with every quality... or merely with all *his* qualities, or those which he thinks he has. His love as a teacher makes him cooperate with the psychological centre of each and discover the possible lines of progress. He does not judge him in a static way, from what he is, but with him calls forth the man he is to be.

For him, a character is not only what it is today, but chiefly the possibility of a better future. His hope makes him see clearly, his kindness enlightens his judgment, for what is most true in an individual, most himself, is his *potentiality*, which his present history only partially reveals. To know a man is to discover his possibilities. Even his weaknesses have their positive sense, in his true spiritual vocation. Human riches, gifts, values, represent the talents which must multiply ; but " the deficiencies, lines of weakness, the temperamental defects themselves represent resistance to be overcome, without which the spiritual effort becomes anaemic " (Mounier). The finest personality will sometimes be the one which has made the best of the most unpromising material. All men and all cases have their value. Each of them represents, according to God's plan, the possibility of a given life in which the heaviest liabilities become the obstacle which is the incentive to the successful effort. To hope, is to look at someone with God's eyes ; already it raises him, makes a man of him.

For it is not enough to say that hope is necessary to the master ;

¹ E. MOUNIER, *Traité du caractère*, p. 60.

it is in itself educative. It is a virtue, a dynamic force. It is born from the heart's generosity and engenders life. We often speak of an atmosphere of trust which is favourable to education. This is literally true. The master's hope is like the sun, the warmth, the vivifying atmosphere, which causes good desires to germinate and good will to spring up. There are many children and even men who are discouraged, and the greatest service which we can render them is to reveal to them their possibilities of good. This inventive role of hope, this new project which it forms in advance, this discovery, this revelation, which it favours, of capabilities of transformation, radiation and action, is all the work of love. Charity hopes everything. To show a man what he can do well and how good he can become, when he does not know it, is to reveal him to himself, and to open up in him the sources of enthusiasm for something better, to give an impulse to his generosity so that he tries not to disappoint the credit that has been placed in him. To love someone in spite of what he is, and for the sake of what he can become, helping him to discover himself by hoping for that better self, and thus upholding the effort which will make a new man of him according to his own vocation, that is truly to raise him up, to help him to come out of the confused virtualities in which he is sinking ; to save him. That is to love as God loves.

III. FROM OPTIMISM TO HOPE

However, we must take care to guard against thinking that it is enough to trust a person to make him better ; if we do, we expose ourselves to many disappointments and disillusiones. Total pessimism regarding human nature and its actual possibilities is a mistake which kills all educative effort in the germ. But we sometimes find also a kind of naturalist optimism, at the level of ' Reader's Digest ' philosophy, which imagines that all men are fundamentally good, sociable and kind, and that it is enough to develop them along their own lines, in the sunshine of benevolence, in order to obtain the best of worlds. That is also a mistake which warps the very meaning of education at the start and deceives the teacher as to his function.

To be content with this attitude, we would have to leave on one side an essential reality of the christian world : sin, original sin, which plunges the entire world into a state of aversion to and ignor-

ance of God, as well as individual sin, which remains always as a possibility of a refusal of all love's initiatives. As soon as we enter the world of sin, which is the christian world, we perceive that education is not only the development of the fortunate potentialities of man, but in all its stages is the conversion of the sinner to God. And not only for the sake of a better, healthy, balanced, human life — which does not exist — but for a divine life lived under human conditions ; in a word, for a christian life. A naturalistic education which would simply be a ' formation of the will, ' or ' an appeal to a kind heart ' would be doubly false. It misconceives man as he is, measuring neither his wretchedness nor his greatness ; the wretchedness of his sin and the greatness of his divine call through Christ.

Such an education is unreal and that is why it leads to despair. He who tries to train men with nothing but human resources, either has to blind himself by believing in the success of an ideal of health, balance and human happiness which is never reached, or else has to open his eyes and perceive his failure. The world contains both attitudes today. Beyond an easy optimism which believes in the happiness of man by means of man, beyond the despair which no longer believes in anything and for which all slumps into absurdity, is there still a way open for those who want to direct others ? There is only one : that of hope. " Woe to the man who trusts in man " (Jer., XVII, 5 : *Maledictus homo qui confidit in homine*). The prophet's words apply to us today. It does not lead to despair, but to hope.

The christian teacher is a realist, but with a supernatural realism, which is the only true one, facing both sin and grace.

Man does not only have his failings, or faults in the Greek sense, a lack of harmony in the dispositions of his nature, conscious or unconscious failings, revealed by analysis or psychoanalysis ; he is a sinner, marked by the refusal and ignorance of God. Man is not only called to be fraternal and good to others, he is called to be the child of God in Christ.

When we look practically at all that he lacks and all that he ought to have ; when we place him in the line of his relations with God, in that religious dimension for which he is made, outside which he cannot realize his vocation and happiness, outside which he cannot be truly a man ; when we measure his ignorance and apathy in religious matters and the powerlessness which we feel in really pulling him out by our pedagogy ; then we know that we are incapable of training a man by our own strength.

To train men, is God's work. God alone could say, " Let us make

man, " because He alone can imprint that divine resemblance on man, which creates him. This certainty is not meant to discourage us, it simply places us in the attitude which should truly be ours when teaching. It introduces us into theological hope.

What we then perceive is not that the formation of man is impossible for us. For, as St. Thomas remarks ; " A thing is possible for us in two ways ; by ourselves or by another. " (II^a II^{ae}, q. 17, a. 1). To hope is to lean on God, to realize the secret desire of our heart which we cannot realize by ourselves ; it is to enter into the strength of God to accomplish what is beyond our power ; it is to trust God to help us do what we cannot do alone ; it is to communicate with God, in our seeking of the supreme Good towards which He upholds our efforts ; it is to allow ourselves to be drawn by God to Himself.

That is true of the most fundamental urge of our being towards perfect Goodness, the possession of which ensures for us the only true happiness. Is that also true for others ? Can we hope for God's help to raise them and carry them towards Himself ? Can we hope not only for our own happiness, but for theirs, not only grace for ourselves, but for them, not only for our salvation, but for theirs ? Can we hope not only that God may form the man in ourselves, but also in them ? Can we hope not only as a person, but also as a teacher ?

Yes, undoubtedly. St. Thomas also tells us this, but adds the necessary condition : the condition that we love them. " Supposing that we love someone, we can then hope for him as for ourselves " (*Praesupposita unione amoris ad alterum, jam aliquis potest desiderare et sperare aliquid alteri sicut sibi.* II^a II^{ae}, q. 17, a. 3). In fact, it is one and the same thing ; we hope for them insofar as, through love of them, we are one with them, in the same hope of all that leads *us* to the true Good, that is, God. Love, we said, is the soul of education. This is already true on the psychological plane, foreseeing, as for another self, the good that he needs ; but it is still more true on the theological. We can hardly appreciate how this deepens educational relationship. It is because we are now one with them in charity, that we hope from God, for them as for ourselves, the graces which save and regenerate. We count on His love for *us*. We hope in Him for *us*.

On this level, which is the only real one, education presupposes and constantly exercises intimacy between the teacher and the Saviour. The teacher expects everything that he needs for his pupils from the Lord. As Christ counts on the Father's love for

Him, so that that love may be extended to the disciples whom He loved, as He offers Himself to the Father so that His grace may be bestowed upon them, so the christian teacher deepens his faith and trust in God's love and renews his offering, united to that of Christ, so that they may be saved with him. It is the Redemption which achieves true education ; it is our imperturbable trust, our unshakable hope in the Lord, which draws down the saving graces. Hope is a teacher, because it enters into the movement of the Redemption.

* * *

The christian teacher begins in optimism and finishes in hope.

It remains for us, however, to bring these two aspects together. In actual fact, they seem rather to be opposites. We said at the beginning that " we must trust in man's resources. " Then, meeting with sin and the call to the supernatural life, we stressed the rupture with " Woe to him who puts his trust in man. "

The two attitudes are not so much to be contrasted to one another as to be completed. It is certain that a naturalistic optimism, which wished to bring up children by appealing only to their better nature, would be vain and lead only to disillusionment. But if nature cannot restore itself by its own strength, God, Who upholds it and Christ Who raises it are always able to bring good out of evil. As St. Augustine so magnificently says (and he can certainly not be accused of a too natural optimism) : " No one need be despaired of while he lives. " ¹ In this sense, to put trust in nature is not to believe in man, but in the God Who created him. To trust a child will really be to trust in Christ Who saves.

It is our hope in God which upholds our trust in man. Without it, everything quickly devolves into uncertainty, discouragement and bitterness. Because of it, we constantly take up the study again, and return to the patient application of the most suitable technique. Because of it, there is no subject so weak, so unpleasing, so self-contained, that we abandon him. Because of it, we are constantly returning to a labour which is always being compromised and threatened. It causes us to have communion with that wonderful

¹ S. AUGUSTINUS, *De Verbo Dom.*, Sermon II, c. 13 : " de nemine esse desperandum dum vivit. "

trust which God puts in His creation, upholding it with His almighty fidelity, leading it to the term which He has conceived for it since the origin and has prepared for all time ; the achievement of everything and everyone in the fulness of the whole Christ.

IV. EDUCATION AS GOD'S CALL

It is in this light that we must understand the splendour of our teaching vocation. For it is a vocation. It is an appeal from God to our souls, and like a snare which He holds out to us. We respond first to the call of those little ones who need to be helped and trained. But behind them, it is God Himself Who calls us and awaits us. He knows that, from the moment when we have put ourselves wholeheartedly to this superhuman task, we shall necessarily be led to need Him. We may begin without thinking of this, but we cannot finish without understanding it. We have either to waste time or to turn to Him. Behind the children's appeal, God's call resounds. He invites us to work for them with Him.

If we wish to achieve our task, we must depend on Him, in big and small things, to communicate the light which will give understanding and the strength for action, His grace is necessary. We must continually ask and obtain it.

And in this labour of two, in which it is He Who does all, we learn that He is good.

He is good to these children. How He loves them ! Everything that He gives us is for them. And this great longing that He has put in the depths of our hearts, to give ourselves entirely to save them, comes from Him. It is His love for them, the poorest, the smallest, which is infused into us, sustains and raises us. We are, in Christ Jesus, with His Church, the incarnation of God's Charity for them.

How good God is to us ! By sending us to these little ones, He raises us incomparably high. He makes us companions and co-operators of His spiritual messengers who watch invisibly over them. Be careful not to despise one of these little ones. Their angels are always before the Father's Face. They see Him in Heaven and recognize Him in these children ; for it is Christ, the image of the invisible God, that they serve in His human members.

More than this, our educative task does not only make us Christ's servants, but His friends, companions, associates. Through hope which makes us lean on God's help, we share in a work which is

beyond us. We undertake, with Him, God's work in mankind, which is the Redemption.

At the end of its endeavour, education delivers us entirely to Christ's action for His Redemptive work. It becomes the total offering of ourselves and all those whom we love into the hands of the Father Who guides, protects and forms us. It leads us to perfection, in that supreme form of union with God, where hope meets love in abandon.

The Liturgy and Hope

by James CRICHTON

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It would be possible to consider the subject from a literary point of view. One could collect texts about hope from the liturgical books, and their number would be almost infinite. But though the Liturgy is a work of art, it is much more than an anthology of beautiful sayings. The whole point of the Liturgy is that it is an Action, or a series of Sacred Actions, and accordingly goes much deeper than even the study of the Bible itself. For when we take up our Bible and read it, or study it with the help of commentaries, we are engaged in what is essentially a literary pursuit. We may use it as *Lectio divina*, to assist our prayer, but all that, holy and indispensable an act as it is, remains a private thing. It is a process in which the human action is more prominent, to all appearance, than God's action. In the Liturgy, the Christian hope is indeed announced, proclaimed to us in the ministry of the word, but by and through the Liturgy we are enabled to *live* the Christian hope, and this we do in so far as we live and participate in the Liturgy. Christian hope becomes *operative* in us, for Christ, the hope of the world, is in us, and acting in us through his Body, the Church.

But of course, he cannot operate in us fully unless we are conscious of what is going on within us, and we cannot understand what the Christian hope is unless we study it in Holy Scripture. Liturgy and Scripture are necessary to each other in different ways and one of the most striking features of the Liturgical Movement is its comparatively recent emphasis on Scripture. Our first task will be then to suggest the atmosphere or the context in which the early Church celebrated the Liturgy. Here we meet the great themes of the eschatological outlook of the Scriptures which has been so

¹ See notice in *Lumen Vitae*, IV (1949), p. 332. — Address : The Priest's House, Harvington, Kidderminster, ENGLAND (Editor's note).

fruitfully explored in recent years but of which we can only give the main features.

The early Christians were acutely conscious that they were living at the great junction of the former times that had passed away (or rather subsumed into the new age) and the Day of the Lord, the Last Times, the era of the redemption that was steadily moving to its final consummation when God's redemptive plan would be fully revealed, completely worked out, and when God's rights would be seen to be vindicated; when, looking back, the saved would be able to see that in spite of persecution from without and heresy and evil living within the Church, the charity and justice of God were always triumphant. If it was the mistake of some early Christians to think that the triumph of God was imminent, it is our mistake either to have forgotten it altogether or to have pushed it into the back of our minds. In any case it was for all of them a source of comfort and the very ground of their hope in the grim times of the Roman persecutions. It was for this reason that the Apocalypse of St. John, and certain passages in St. Paul and St. Peter, were messages of hope and comfort to humble men and women who had literally no earthly chance of surviving against the might of the Roman Empire.

The second element in this outlook was that Christ was the centre of this whole process and summed it up in himself. Psychologically, it would seem, there was a certain telescoping of time; past, present and future were concentrated in, were present in Christ who was made present among them by the Eucharist. In the first centuries there was no liturgical year (for the Paschal-Pentecost festival in the second century was but an obscure beginning of it), and the first Christians met to celebrate the whole Mystery of Christ whose operation reached from the first age of man to the end of time.

In this celebration the whole economy of salvation was contained. There was the proclamation of the word: the readings from the Old and New Testaments, broken up by the singing of psalms which turned the history into prayer, all this forming the remote origins of the Divine Office. At Easter there was the administration of Baptism and Confirmation by which was conveyed the virtue of hope and the fortitude to live by it. And finally there was the Eucharist wherein was proclaimed the redeeming death of the Lord *donec veniat* (*I Cor.*, XI, 26), until he should come again in glory at the end of the world. As the writer of the Didache puts it in what is a eucharistic context: 'May grace come and may this world pass away. Hosanna to the God of David... Maran Atha. Amen' (c. X-

Lightfoot's translation), words which recall St. John's, 'Come, Lord Jesus' (*Apoc.*, XXII, 20).

Clearly this was the mood, the atmosphere, the context of the Liturgy in the early Church but, more important, this was what was, and is, conveyed. To use an Irenaeus word, the whole process of redemption was recapitulated in the enacting of the Eucharist, and the participants were not merely encouraged by a hopeful message but were given a grace by which they were able to insert themselves into the triumphant process of subduing all things to Christ and forwarding the divine plan which would be consummated with his Second Coming. Sin alone which separated from the Body, could eliminate them from the redemptive process which in any case would go forward without them.

If we accept this view — and it seems to be widely accepted by scripture scholars and liturgists — not only does it provide an explanation of the endurance and charity and gaiety of the early Christians, but it throws light on the Liturgy itself. For though we have spoken of it in the past tense, what was conveyed by the Liturgy then is of course conveyed by the Liturgy now, even if the modalities are a little different. Our task is to explore the Liturgy as it is now to find in it the doctrine that was clear in the early liturgies.

A full account would be an enormous task which would fill a book. Here we can do no more than give certain indications.

Let us take Baptism. By this sacrament we are given the virtue of Hope, as we all know, but if we fill that word with the whole eschatological content (instead of thinking of it as a vague expectancy or hopefulness) we shall see that it inserts us into the triumphant process of Christ's redeeming work. We are moving with him towards a victory *that is certain*, and we have our contribution to make towards it. And that surely is what St. Paul, writing perhaps at Easter time, had in mind when he said that we are buried with Christ in baptism that we may rise with him to a new kind of life, and that if we have been fitted into the pattern of his death we have to be fitted into the pattern of his resurrection, so that we may begin to live a new kind of existence in Christ, that looks towards God (*Rom.*, VI, 4-11). If we are incorporated into the Risen Christ, then with him, we have triumphed over sin and death, or at any rate, we are in the way to do so and fail only through our own fault. It is true that this may seem a strange doctrine to modern Catholics, and indeed we all know that the following of Christ in his Passion is a painful and life-long task yet the inspired word of St. Paul remains, and may it not be that it was this sense of the irre-

sistible power of Christ's redemption (which includes resurrection) that was the source of the early Christians' heroic endurance even to death, and may it not be that if we nowadays had more of that triumphant hope in Christ's power by which alone we can 'overcome the world' we could face the problems of our time with greater confidence? At any rate it is this hope that is given us at Baptism.

Confirmation, it has been said often enough, is the social sacrament and people immediately begin to think of social problems, of Communism and so on, and of how we are going to solve them. But Confirmation is a social sacrament in a deeper sense. By it we are made adult citizens of the Kingdom, but that Kingdom in the last analysis is no earthly Kingdom. It is Christ's kingdom which, begun and existing partially here and now, is moving towards its consummation. It is a dynamic thing, like the leaven in the dough, and by Confirmation we are appointed to our task to forward the progress of that kingdom. The metaphor 'soldiers of Christ' can be overdone. We have not merely to repel attacks nor are we a sort of spiritual police; we are not, *qua* Christians, even social reformers. We are auxiliaries of Christ to bring his saving work and word to our fellow-men, to build up the kingdom 'which will never have an end.' (Lk. I, 32). The fortitude that is communicated by this sacrament enables us to make operative the hope that is already in us.

When we come to the Eucharist, we are quite certainly at the heart of the matter. One would like to explore the Missal and show how in the Collects with their deeply Augustinian theology, there is underlying so many of them the theme of Hope. We may note that for XIII Pentecost, 'Almighty everlasting God, grant us increase of faith, *hope* and charity, and that we may obtain *what thou dost promise*, give us the grace to love what thou hast commanded.' So often that phrase 'what God has promised' occurs (cf XII Pent.; IV Easter: '*id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda ubi vera sunt gaudia*' — a prayer almost certainly written by St. Leo the Great), a phrase that indicates that we must long for and seek to obtain what God has planned for all mankind. In short, just as in the early Church, the Liturgy is essentially forward-looking, so is it now, but not in any superficially optimistic way, for the great difference between Christian Hope and optimism is that essentially the end has already been achieved and the consummation is certain.

If we turn to another prayer, the Secret prayer of IX Pentecost, we are introduced into the heart of the matter: ‘*quoties huius hostiae commemoratio celebratur opus nostrae redemptionis exercetur.*’ Here we have the Liturgy teaching us that the whole mystery of our redemption is re-enacted for us in the Mass. This is set out in another way in the Anamnesis, *Unde et memores*: ‘And now, Lord, we thy servants, and with us all thy holy people, calling to mind the blessed Passion of this same Christ, thy Son, our Lord,... likewise his Resurrection from the grave, and glorious Ascension into heaven...’¹ This prayer gives the main acts or phases of Christ’s redeeming work, but that phrase ‘calling to mind’ must be interpreted within the context of the early Liturgy. As the late Dom Gregory Dix showed convincingly in his *Shape of the Liturgy* the word *anamnesis* has a much stronger meaning than mere ‘remembrance.’ It means something like ‘making present again’, and so we find ourselves linked up with the ‘*re-praesentat*’ of the Council of Trent, with Dom A. Vonier and all the re-finding of the meaning of this term that has gone on in recent years. If we add that the actual *gesta Christi* mentioned in this place have varied from time to time and from rite to rite — the Mozarabic includes the Nativity and the Byzantine the Second Coming — it is sufficient to show that the *gesta* in the Roman Canon are but typical instances serving to ‘recall’ the whole mystery of Christ that is made present to us. So, we may say that every Mass marks a stage in the achievement of the Christian Hope. Our business is to associate ourselves ever more closely with the Sacred Action for by it that hope is being achieved in us, and that is our chief mission in life as Christians. It is for this reason that, as in every other sphere of the Christian life, the Mass is central to the whole question of Hope. We may, indeed must, make acts of hope, we must pray inside and outside the Liturgy, that our hope may be strengthened but it is by the Liturgy that it is actually conveyed to us.

* * *

Just as the *Anamnesis* contained the germ of the Liturgical Year in the early Church, so we have to seek its development in the Liturgical Year now. Therein we shall find the themes of Hope deployed throughout the year. To explore the Easter liturgy (and by that we

¹ B. O. and W. translation.

mean all that happens from Palm Sunday to Easter Day) would be to repeat what we have said on the Mass. For out of the Eucharist grew the paschal liturgy and its weekly celebration on Sunday ; and out of the paschal liturgy grew the Church's Year. Yet we may pause for a moment to emphasize that Palm Sunday, the feast of the triumph of the Messiah, marked the inauguration of his kingdom and thus sets the keynote of Holy Week which year by year marks a further stage in the progress of the Kingdom of God. In the same perspective Good Friday, whose liturgy is permeated with the note of victory, is not a day of defeat and gloom. It recalls vividly — and, it is interesting to note, principally by the ministry of the word — the manner by which the Kingdom was inaugurated, namely, the sacrifice of Jesus on the Cross, and a whole tradition stretching from St. John's Gospel to the thirteenth century saw in the blood and water that flowed from the side of Christ, the birth of the Kingdom, the Church.

With the celebration of the Easter Vigil — now happily restored to its ancient place and form — we find orchestrated all the great themes of salvation, and especially of the Christian Hope that finds its ground and achievement in the resurrection of Christ our Head from the dead. What has been accomplished in the Head is meant to be fulfilled in us, gradually in time, and according to the measure of our grace, perfectly in eternity. By our active participation in the Easter Liturgy the hope of Christ is given to us, a real gift which we possess in fuller measure year by year, a power we can and should draw on in all the vicissitudes of our life. Perhaps if the real meaning of Easter were preached and taught more effectively, the faithful would have not merely a firmer hope and a greater fortitude in face of the modern world, but, filled with a true Christian confidence, would more readily carry the Good News of the Gospel to those who know it not.

In this perspective the feast of the Ascension can be seen as a feast of hope. Christ, the *primitiae dormientium*, the Head of the Body, has completed his course and now reigns at the right hand of God, throned above angels and archangels, ruling the kingdom he has established. His human nature, solidary with ours, is the pledge of our entrance into the glory of the kingdom (*Ephes.*, I, 14). Everywhere we find in the Liturgy this interpenetration of time by eternity, or, from another point of view, the annihilation of the *cursus temporis*. The 'little time' of St. John (XVI, 16), according to St. Augustine (IV Sunday after Easter) is "*hoc totum spatium quo praesens pervolat saeculum*" and, he goes on, although it seems long

to us now, when it is over, then we shall realise how short it was (ll. 7 and 9 of matins). We are living already in the last times — *novissima hora est* — and the issue is certain.

A good deal could be said of the Christian Sunday, the Day of the Lord, the day of the Resurrection. It must be sufficient here to say that it recapitulates all the themes of the Christian Hope and in the last Sundays after Pentecost (from the XVIIIth to the XXIVth) deliberately sets before us the Second Coming of Christ.

The season of the Church's Year that is most marked by the theme of hope is Advent though here too its real meaning has been obscured. Advent is not just a sentimental expectation of Christmas (which indeed has invaded it to the point of overwhelming it) nor is it a time when we should cultivate a slavish fear of God on account of the revelation of our personal sins at the end. At least three themes are interwoven in its texture. First, there is the re-living of the Messianic hope of the Old Testament when we, with the men of old, look forward to the Day of the Lord which would mark the coming of God's Anointed to bring salvation to the nations. With this is closely linked the theme of the Incarnation whose power and fruit we pray may be renewed in us at Christmas. Finally everywhere present in the texts of Advent (which indeed are often ambivalent) from beginning to end is the theme of the Second Coming. This is 'coloured' a little here and there by later medieval conceptions of the day of doom but throughout them all, if we read through the eyes of the early Church rather than through the eyes of medieval Christians, the note of a triumphant hope is sounded. We begin to realise that Isaiah 35 (Ep. Ember Week) is not just prophetic poetry that has never been fulfilled but that it points on to the consummation of all things when the desert in who knows what paradisa! splendour will blossom and the lion will lie down with the lamb. What the Liturgy wants us to realise is that this process has already begun in the Incarnation and the Redemption which, renewed year by year, brings us closer to this glorious fulfilment.

* * *

We could go on and exploit the numerous texts of Advent, so calm, so lovely, so full of longing. But he who runs may read. We may mention that the Liturgy delicately sets Our Lady before us as the model of hope, she who carried the sacred burden who is the pledge of our hope's fulfilment. We see, too, that St. John the Baptist is rescued from a merely temporary role as the announcer of Our

Lord's short earthly ministry, and becomes the prophet of all time, proclaiming that the Kingdom is at hand, a Kingdom whose coming we neglect at our peril.

It will be seen, then, that for the Liturgy the ground of our hope is Christ himself and that its achievement is inseparably connected with his Kingdom, and that the nourishment and strengthening of that hope within us is the work of the Mass, the sacraments and the Liturgical Year. Thus the liturgy is central to the whole question of hope for it is by its means that we attain to it.

Et Vitam Aeternam, Amen

Hope developed by the study of dogma.

by Humbert CORNELIS, O. P.

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When we open a catechism at the chapter on the Four Last Things, what we find, after a solemn warning on the gravity of death, is the description of the places in which we shall pay the penalty of our debts with regard to the divine justice. Not a word, here, of the luminous and glorious side of our final destiny. The catechism has dealt with that à propos of the final articles of the Creed: "I believe in the resurrection of the dead, in life everlasting." But even there, the essential link which unites our destiny to the redemptive act of Christ is only faintly shown, for it is at yet another place that we must read that the Death of the Saviour — and not a word is breathed of his Resurrection — redeems and therefore procures life eternal for us. The catechism thus leaves exactly the same impression as the classical preaching on the subject of the Four Last Things: the fear of chastisement. It would no doubt astonish many Christians if they were told this fundamental christian truth, that the doctrine of the Four Last Things is the strongest support for our hope!

The Meaning of History.

At the death of Jesus, history changes its meaning. History has only one turning-point, and that is it. Before, the centuries followed

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one another, implacably unfolding the consequences of the entrance of sin into the world ; but now, at first imperceptibly, an end has been put to this fatal decline, and a slow rise is begun. History takes its unity and significance from the unique event of that Easter at which a divine Lamb was sacrificed, the Lamb Who received power to open the Book in which were sealed the destinies of this universe ;¹ that Easter which is at the centre of all the christian outlook on the Last Things, of the world and mankind as a whole as well as of each individual.

The new Adam, by the perfection of His obedience, has atoned for the sin of the first.² The priestly role destined by God for the creature which exists on the borders of the two worlds of spirit and matter, has, through the initial revolt, been changed into a shameful and degrading idolatry of creatures, corruption which has tainted everything in nature which comes under man's influence.³ Life has become precarious and perpetually threatened ; man is fleeing madly before fate, and the Cross alone, planted in the midst of the flood, is able to save those who cling to it. For the latter the meaning of the world is reversed. Everything, even unconsolated agonies, becomes the proof and testimony of love.⁴ In that way the world can regain something of its harmony ; Christ has mended the broken meshes of the net. The world is no longer disintegrating, but recovering, although secretly, because the foundations of reconciliation with God have been laid ;⁵ the Corner Stone has been placed in position for ever.

The Meaning of the Judgment.

The world has also found its Judge through the mystery of the Cross, standing in the midst of the centuries. Our too human sensibility would have found something revolting in the idea of God judging men from the heights of His eternal and unalterable Happiness. Before the advent of the Son, there remained a semblance of excuse for our treachery ; fettered by sin to a human condition, apparently beyond repair, we held out impotent hands to a Providence whose Justice and Mercy we had travestied by turns. In Christ, and in Him alone, these failings can and should be transformed into a true will to conversion and hope of salvation.

¹ *Apoc.*, V, 1-14.

² *Rom.*, V, 12-21.

³ *Rom.*, I, 24-32.

⁴ *II Cor.*, I, 8-9.

⁵ *Rom.*, VIII, 19-22 ; *Col.*, I, 16-20.

The world was not able to find in itself the instrument of its reconciliation ; thrown back on its own impotence through its sin, it revolved around its original nothingness. In order to emerge from its desperate farandola, it had to accept directions leading to the absolute, and therefore to be ruled by a Law above itself, accepting its condition of creature and a sinful creature at that, worthy to be condemned. Only one just man was needed to save the world, but it could not provide one. ¹ Then it was that, by the power of the Divine Mercy, the Just One appeared, not of this world, and yet at home in the world. ² The Man-God, because He was a man and had suffered the common consequences of sin, was truly a brother for the salvation of every man. Men could not fail to recognize Him, for He is one of them and takes His place in the history of mankind. His Cross stands alongside our path, and the meaning of His sacrifice is only too plain ; through His Cross men are divided, and judged, not by the executor of Divine vengeance, but by the testimony of supreme mercy. ³

In this way since Calvary, the world has already been judged. The Last Judgment will only be the manifestation of the way in which each man has received the Cross ; it will confirm the attitude taken up with regard to the sacrificial love of the Son for His Father. A life led in conformity with faith in this love is already eternal life and escapes condemnation. ⁴ By the virtue of the Paschal mystery, Christ is established in His double eschatological function of Peacemaker and Judge, and at the same time He gives history its meaning, conducting it to its final end. But the Paschal mystery is not entirely contained in the death of the Man-God on the cross, it only receives its whole meaning through the Descent into hell, the Resurrection and Ascension. From the eschatological point of view, these three events explain the universal extension of the redemptive act. In hell Christ divided those who believed in Him from those who had not lived in hope. All the dead, as well as all the living, come under His tribunal. The Resurrection is the victory over death and the integral triumph of life, extending from the soul, in harmony of will with the Living God, to the body which it animates in perfect accordance with its own rectified will. The Resurrection of the Saviour thus represents the firstfruits of the reintegration of the cosmos in a new harmony, infinitely superior to that

¹ *Psalm* XIII, 3.

² *John*, XVII, 16 ; I, 10.

³ *John*, XII, 31-32 ; III, 17-19.

⁴ *John*, X, 25-38 ; VI, 39-40.

even of the first creation, in which the soul, breathed into a body already formed, had to adapt itself to those conditions, even after baptismal grace had delivered it from its slavery, contracted with the first sin.¹ The Ascension for the angels meant peace restored. The fall of a certain number of them had thrown their ranks into disorder; through the Ascension Satan sees himself despoiled of the greater part of his power, and what remains to him is doomed. Resurrection and Ascension are the prototypes of the destiny of the elect; they open to them the path from earth to heaven, a path which Mary will be the first to tread in its entirety, but which all are called upon to follow.

With our gaze fixed upon the redemptive event, we find ourselves at the true centre of the perspective of all christian eschatology. From this point, all the dogmas of the Church concerning death, judgment, hell, purgatory and heaven are set in their true light. What will become of us at the hour of death, at the judgment and during eternity will be nothing else than the manifestation of our share in the Easter Mystery.

The Meaning of Death.

Looked at from this angle, our death itself becomes a mystery; the penalty of original sin, situated at the end of the earthly time of trial, of which it is both the sign and the consummation, it opens a new period in the destiny of man, that of retribution.

Man is mortal by nature. Nevertheless, no death has ever been purely 'natural.' "Thou shalt not eat of the fruit of the tree, for the day that thou shalt eat of it, thou shalt surely die."² Death therefore appears in its concrete form as the sanction of disobedience.³ Moreover, the sacrifice of the cross bestows on this very death, the most solemn token of our rejection by God, the value of redemption; death could not be conquered except by death.⁴ Our own death, undergone in a christian manner, brings us out of the time of trial and plants us definitely in charity; our capacity for loving being at that moment fixed for eternity. Thus the *adult* Christian (in St. Paul's sense) longs for that moment, at least, his 'inner man' does, even if his trembling flesh overwhelms him by the anguish of the last 'agôn.' The martyr enters upon death

¹ *I Cor.*, XV, 20; 45-50; *Rom.*, VII, 14-24.

² *Gen.*, II, 17.

³ *Rom.*, V, 15.

⁴ *Rom.*, VI, 7-10.

clothed with Christ's strength, for he knows that beyond it he will become, in the image of his standard-bearer, 'inter mortuos liber.'¹ The decisive nature of the test of death for each man is attached in the epistle to the Hebrews to the unique nature of the redemptive act itself: "Nor does he make a repeated offering of himself, as the high priest, when he enters the sanctuary, makes a yearly offering of the blood that is not his own... he has been revealed once for all... annulling our sin by his sacrifice. Man's destiny is to die once for all; nothing remains after that but judgment; and Christ was offered once for all, to drain the cup of a world's sins; when we see him again, sin will play its part no longer, he will be bringing salvation to those who await his coming." ² Through death man comes out of history to appear before God; his own history is finished, as the Parousia ends universal history.

The Rigours of Love.

Death is therefore our Passover, and it is thus that the Eastern Church always looks upon it, faithful to the teaching of the Fathers. As at baptism we go out from Egypt and cross the Red Sea, at death we enter the Promised Land in crossing the Jordan. To enter worthily into the Promised Land flowing with milk and honey, we must wear the wedding garment, absolutely brilliant and without stain, since what awaits us is a familiarity with God infinitely more intimate than that of our first parents in Paradise. Hence that final purification, which the orientals visualize as the crossing of a river of fire and which we call purgatory. A German theologian, Scheeben, has suggested a theology of the divine fire which justifies the profoundly traditional views of Eastern christianity. Taking his inspiration from the writings and visions of St. Catherine of Genoa, ³ he explains purgatory by the burning of the purifying divine love. This same love affects sinners as well as the just, but in a very different way. It draws both to itself, but that same appeal which makes the eternal joy of the elect constitutes the essence of the suffering of the sinner who is obstinate in his refusal, and also the purifying suffering of the just who has still to expiate the consequences of pardoned sins. In the damned, indeed, remains the formal contradiction between the weight of his being, made for God, and the deliberate direction of his own will. The same love, however, continues

¹ Ps. LXXXVII, 6.

² Heb., IX, 25-28.

³ Purg., ch. I, II and VIII.

to press him, even providing the strength with which he refuses to listen to it. Purgatory and hell, are not only places, but more fundamentally states of soul, objective states, born of the response of the free being to the objective advances of the divine love, now revealed in all its rigours.

The Trials of the Last Days.

Although the last days have already begun, since the coming of Christ, and the heaven of the Spirit present in the Church, is mysteriously preparing the assembling of all men of good will in peace and harmony, it is none the less true that the mystery of evil is always active in the world. In conformity with the solemn warnings of the Saviour, the Church is subject to persecution. The forces of evil, destroyed in their principle on the Cross, retain until the Parousia something of their old power. It is even a mark of the forward march of christianity that the disasters which strike man are continually being aggravated, that the extent of the conflicts is becoming apocalyptic, and that the powers of evil are discovering an increasingly perfect technique. The christian spirit, working in the human dough, brings to light powers hitherto unsuspected. It reveals them for a good end, but evil immediately takes hold of them and, because the sons of darkness are more subtle than the children of light, material efficiency is more obvious amongst them. Everyone knows how cleverly christian fraternity is transposed into communist ideology, with an efficiency which is the more striking in that the true salt of the earth too often appears to have sadly lost its savour. But on the reverse side, the dialectic of history, for those who study it with the eyes of faith, is nothing but an action of the divine Mercy destined to uphold the vigilance of its own. Each time that Christians run the risk of forgetting that they are only camping here, Providence causes the hungry to cry aloud, calling for justice, if necessary by violence, to remind the satisfied of the true meaning of the Lord's words: 'You have the poor among you always.'¹

The apocalyptic signs of the last days are also, in one sense, always to be discerned. They signify the catastrophic corruption of the highest human values, beginning with those of the mind itself (consider atheistic existentialism). The type of eschatological calamities is the destruction of the temple at Jerusalem in 70. This catastrophe, destroying the religious centre of Judaism, allowed the christian seed to be more widely scattered and to free itself

¹ *John*, XII, 8.

from the always threatening snare of pharisaic legalism. It has always been thus in the Church's history ; seeking to incarnate itself in the structures of earth to realize its mission, it finds a new strength in the purification of trials. Each time that a subtle sclerosis runs the risk of arresting the circulation of the life of the spirit, it finds itself constrained to flee precipitately into the desert, where, dispossessed of the instruments of human might, it draws from its conformity with the Christ of Gethsemane the strength to go another stage in the direction of the Promised Land. For the world has been judged since the day of Calvary, and from the height of the gibbet become tribunal, the Judge, clothed in the purple of His blood, has pronounced the sentence.

The Final End is in Christ.

“ Come, ye blessed of My Father. ” If we try, with our eyes of one born blind, only half opened to the twilight of faith, to perceive what it is to which Christ is inviting us, we have once again to go back to the centre of the christian Mystery to realize its meaning. For the promise of a Paradise is known also to Islam, and they do not imagine that place of delights to be as sensual as we are sometimes led to believe ; and, lifting our eyes higher, Plotinus sought Beatitude in the vision of the essence of God. What then is there specifically christian in our hopes ?

Primarily, from now on our hands are not empty ; we already possess the earnest of our promised happiness. This earnest is more than a promise, it is an advance on the capital, a palpable reality, in which we can already discern something of the quality of the complete gift. Through baptism we are already animated by the breath of this divine life of which the free development will constitute our fortunate eternity. Now, baptism is a death and a resurrection : “ In our baptism we have been buried with Christ, died like him, that so, just as Christ was raised up by his Father's power from the dead, we too might live and move in a new kind of existence... And if we have died with Christ, we have faith to believe that we shall share his life. We know that Christ, now he has risen from the dead, cannot die any more ; death has no more power over him ” (*Rom.*, VI, 4, 5, 8, 9). The plunge into the baptismal waters is a burial, a despoiling of the works of the flesh, a detachment from worldly passions and concupiscences, so that the new man who comes out of the font in which the Spirit has descended upon him, lives an entirely new life, the life of grace, which is already inchoate beatitude, eternity begun. There is no disconti-

nuity of meaning between the life of grace and that of glory. Glory is only the final point, the manifestation of the fulness of the work of grace in each of us. The work of grace is essentially one of charity, uniting men to one another in uniting them to God. Charity builds the heavenly Jerusalem, in the wonderful way described by St. Ignatius of Antioch on the eve of his martyrdom: "Remember that you are the stones of the Temple of the Father, prepared for the construction undertaken by God the Father, raised to the pinnacle by the machinery of Jesus Christ, which is the Cross, with the Holy Spirit as rope; your faith serves as your trowel, and charity is the way which leads you to God." ¹

Entrance into glory will only be the removal from this building of the now useless scaffolding. The cross, the instrument of our ascension, will be nothing but a glorious symbol, kept as a souvenir, like the stigmata in the glorified flesh of Christ. Built by charity, the Church Triumphant is essentially peopled by those who *see God*. Faith is surpassed as to what was imperfect in it, but vision keeps a "christic" character. It is the consequence of our entrance as *sons* in the house of the Father. Christ revealed to us something of the particular nature of this vision, when He said of Himself: "No one has seen the Father, except him who comes from God; he alone has seen the Father." ² And elsewhere: "Nobody can come to the Father, except through me. If you had learned to recognize me, you would have learned to recognize my Father too. From now onwards you are to recognize him; you have seen him." ³ If Christ is able to say that His disciples have already seen the Father, it is because they have perceived in Jesus the perfect image of the Father, as He appeared to them in the cloud between Elias and Moses, ⁴ that is to say, in the divine glory, and summing up in His person the whole of Revelation, the Law and the Prophets, the un hoped-for accomplishment of all hopes. The discourse at the Last Supper ought to be quoted here in its entirety. It begins thus: "Do not let your heart be distressed; as you have faith in God, have faith in me. There are many dwelling-places in my Father's house; otherwise, should I have said to you, I am going away to prepare a home for you? And though I do go away, to prepare you a home, I am coming back; and then I will take you to myself, so that you too may be where I am. And now you know

¹ *Ad Eph.*, IX, 1.

² *John*, VI, 46.

³ *John*, XIV, 6-10.

⁴ *Luke*, IX, 26-36.

where it is I am going ; and you know the way there. ”¹ And at the end : “ It is not only for them that I pray ; I pray for those who are to find faith in me through their word ; that they may all be one ; that they too may be one in us, as thou Father, art in me, and I in thee ; so that the world may come to believe that it is thou who hast sent me. And I have given them the privilege which thou gavest to me, that they should all be one, as we are one, that while thou art in me, I may be in them, and so they may be perfectly made one. So let the world know that it is thou who hast sent me, and that thou hast bestowed thy love upon them, as thou hast bestowed it upon me. This, Father, is my desire, that all those whom thou hast entrusted to me may be with me where I am, so as to see my glory, thy gift made to me, in that love which thou didst bestow upon me before the foundation of the world... I have revealed, and will reveal, thy name to them ; so that the love thou hast bestowed upon me may dwell in them, and I, too, may dwell in them. ”²

One fears to comment on such passages. We must, however, come to the conclusion that what theologians call “ *lumen gloriae* ” is the development in us of the divine filiation in which the Only Son has willed that we should share. It is the crowning of that resemblance to God which is at the foundation of our quality of spiritual creatures, capable of seeing God. It is easy to realize the radical requirement of purity felt by all the mystics faced with such an intimate approach to the Holy God. “ Blessed are the pure in heart, for they shall see God. ” For, in the exact meaning of the term, only God is capable of seeing God, and to be in some sort raised to this knowledge, we must in the same measure become like God. In this vision, the very Being, the transcendent cause of all that exists, will allow Himself to be known without intermediary ; at the desire of the only Son, the eternal Word, we shall be introduced to His most intimate plans. This intuitive union, which will have as its rule and model the ineffable union of the Son to the Father, although not reaching objectively the perfection of the hypostatic union, will none the less be subjectively of a perfect fulness. The beatific state introduces us into the burning current of the trinitarian life.

Once the work of recapitulation is accomplished, as St. Paul says, the Son gives back the kingdom to the Father. Origen, for his

¹ *John*, XIV, 1-3.

² *John*, XVIII, 20-26.

part, concluded from this that the destiny of souls would end in being swallowed up in the divinity, so that, without losing their condition of creatures, they would be identified with the Son to the point of no longer being distinct one from another. This would be the lot of all spiritual beings including Satan. Through the obvious error of the great Alexandrian, a shadow of truth can be perceived, for, if it is certain that Satan will not find the way to repentance, it is also true that for all those who, in their various degrees, enjoy beatitude, *identification with Christ, and among themselves* will be more strongly felt than the differences which will remain, and that the foundation of eternal happiness is the objective Beatitude of God Himself, in which the elect share by the identification of their will with that of God, in love. We thus draw from the springs of eternal life, our activity, which is derived without intermediary from that of God, freed from temporal ending.

In their impotent attempts to approach such a mystery as this, human thoughts seem almost blasphemous, and it is no doubt better to keep an adoring silence. For these are the things which "no eye has seen, no ear has heard, no human heart conceived, the welcome God has prepared for those who love him." ¹

Our hope can do no better than repeat those simple words of our fathers in the Faith: "Maran atha" — Come, O Lord!

¹ I Cor., II, 9.

Hope and Culture : Christian Culture as a Culture of Hope

by Christopher DAWSON
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The science of culture — culture history, cultural morphology and the comparative study of cultures — is of very recent origin. It grew up in the 19th century with the development of the new social sciences, above all anthropology, and it had no place in the traditional curriculum of liberal education. But during the present century its development has been rapid, especially perhaps in Germany and in America, so that to-day it is no longer confined to scientific specialists but has been adopted, however superficially, by publicists and politicians and has a growing influence on modern social thought.

Nevertheless there still remains a certain contradiction and confusion between this new idea of culture and the old unitary conception which is deeply rooted in our educational traditions. To the average educated man culture is still regarded as an absolute. Civilization is one : men may be more cultured or less cultured, but in so far as they are cultured, they are all walking along the same high road which leads to the same goal. The idea that there are a number of different roads leading, perhaps, in opposite directions, still remains a difficult idea to assimilate... Humanism, the Enlightenment and the modern conceptions of “ the democratic way of life ” and the “ one world ” all presuppose the same idea of a single universal ideal of civilization towards which all men and peoples must move.

Against this we have the anthropologist and ethnologist conception of a culture as an artificial creation which has been cons-

¹ See the biographical note in *Lumen Vitae*, I (1946), p. 204, and V (1950), p. 171.
— Address : Hermitage, Budleigh Salterton, Devonshire, ENGLAND (Editor's note).

tructed by particular men in particular circumstances for particular ends. These cultures are as diverse as races and languages and states. A culture is built, like a state, by the labour of generations which elaborate a way of life suited to their needs and environment and consequently different from the way of life of other men in other circumstances. The negro in the tropical rain forest makes his own terms with life which are different from those of the herdsman of the Steppes as these again are different from the ways of the hunters of the Arctic. All these simple cultures have their limits set by nature. They cannot go far, but they can endure indefinitely, until their environment is changed or some external force, like a conquering race, displaces or destroys them. The primitive existence of the Esquimaux or the Bushmen is in a sense timeless and has remained outside history, so that it seems to take us back to a prehistoric world.

But with the higher cultures, this is not so. They are essentially the children of time and of history, and the more they emancipate themselves from their primitive dependence on nature the more closely confined they become to the human restrictions and laws of the artificial social world that they create. We see this tendency already operating in barbarian cultures like those of Polynesia where social institutions are fortified and protected by an elaborate system of *tabus* which seem so inexplicable and irrational to the foreign observer. And yet the same principle is to be found in the more advanced cultures. In fact the more advanced they are the more elaborate are the artificial rules of caste and status, of custom and law, of ceremonial and etiquette with which they surround themselves. It is the great paradox of civilization that every victory over nature, every increase of social control, also increases the burden of humanity. When man builds a fortress, he also builds a prison, and the stronger it is, the greater its cost in human suffering.

When we look back at the civilizations of the past, we cannot fail to be impressed by their achievements. The Egyptian pyramids still stand to-day after nearly 5,000 years as monuments of human power. But while we marvel, we are appalled at the waste of human labour and suffering that they represent. For at the heart of the pyramid there is nothing but the corpse of a despot.

So too in Mesopotamia, it was from the spectacle of those vast artificial mountains or *ziggurats* which towered over the cities of Babylonia that the inspired writer drew his image of the nemesis of human power and pride — the curse of Babel. For whenever

a culture reaches its culmination of power and social control, as in the Age of the Pyramids or the Empires of Babylon and Rome it breaks down under its own weight which has become too heavy for human nature to endure, and so the whole process has to begin again until a new Babylon has been built.

Now it may be said that this is true of the slave states and military empires of the past, but that humanity has freed itself from this curse by the scientific control of nature and that democracy and socialism open the prospect of universal happiness to the oppressed and exploited who have hitherto carried the burden of civilization without receiving its benefits. St Just said — "happiness is a new idea in Europe," and for a century and a half Western culture has been sustained by this hope of the immediate coming of a social millennium. But during the last 40 years the old devils which seemed to have been banished have returned with sevenfold force, so that at the present moment civilization is suffering from a sense of pessimism and frustration and loss of hope which finds poignant expression in such works as George Orwell's *1948*. It is not merely that the socialist paradise has turned into the totalitarian hell; even worse is the deception of scientific progress which promised the 19th century a new world and has given the 20th century the atomic bomb.

There are some Christians who feel a certain satisfaction — a kind of *Schadenfreude* — at the sudden collapse of the liberal idealism of the 19th century and the loss of hope in the future of modern civilization. Christianity, they say, is a religion of crisis, a judgement, which regards even the highest achievements of human culture as vitiated by man's fallen nature and doomed to destruction. This no doubt is the tradition of the Calvinist and the Jansenist and it finds a certain justification in the history of the past with its record of the frustration of achievement and the death of cultures. Nevertheless this is essentially a one sided view. Christianity is certainly not to be identified with religious individualism or with the rejection of history and the condemnation of culture.

On the contrary there is no religion, and perhaps no philosophy, which is so deeply concerned with man as part of a community or which attaches a higher significance to history. For Christianity is essentially the religion of the Incarnation, of the divine intervention in history at a particular time and in a particular social context and of the extension and incorporation of this new spiritual creation in the life of humanity through the mediation of an historic institutional society.

Hence while Christianity rejects the modern optimistic illusion of an automatic process of material progress which leads inevitably to a social millennium, it does not deny the existence of progress in a deeper sense. On the contrary it teaches that throughout the ages the life of humanity is being leavened and permeated by a transcendent principle, and every culture or human way of life is capable of being influenced and remoulded by this divine influence. Thus Christianity has always been a culturally creative force. It came first into a world which was over-civilized, where the social soil was becoming exhausted and the burden of empire and law was becoming too heavy for human nature to bear. And it transformed and renewed this civilization, not by any programme of social or political reform but by revealing the existence of a new spiritual dimension and bringing the light of hope to those who sat in darkness and in the shadow of death.

An English writer of the last century has described in a remarkable passage how this atmosphere of hope pervades the art of the catacombs and the cult of the martyrs with the promise of the dawn of a new Christian culture.

"Penetrating the whole atmosphere, touching everything around with its peculiar sentiment, it seemed to make all this visible mortality, death itself, more beautiful than any fantastic dream of old mythology had hoped to make it; and that in a simple sincerity of feeling about a supposed actual fact. The thought, the word, *Pax — Pax Tecum!* — was put forth everywhere, with images of hope, snatched sometimes even from that jaded pagan world, which had really afforded men so little of it, from first to last, of succour, of regeneration, of escape from death — Hercules wrestling with Death for possession of Alcestis, Orpheus taming the wild beasts, the Shepherd with his sheep, the Shepherd carrying the sick lamb upon his shoulders. Only, after all, these imageries formed but the slightest contribution to the whole dominant effect of tranquil hope, there — of a kind of heroic cheerfulness and grateful expansion of the heart; again, as with the sense of some real deliverance; and which seemed actually to deepen, the longer one lingered through these strange and fearful passages. A figure, partly pagan, yet the most frequently repeated of all these visible parables — the figure of one just escaped as if from the sea, still in strengthless surprised joy, clinging to the very verge of the shore — together with the inscription beneath it, seemed best to express the sentiment of the whole.

I went down to the bottom of the mountains;
The earth with her bars was about me forever;
Yet hast thou brought up my life from corruption." ¹

¹ Walter PATER, *Marius the Epicurean*, 1885, II, pp. 117-118.

The remaking of an old culture by the birth of a new hope was not the conscious aim of the Christians themselves. They tended, like St. Cyprian, to believe that the world was growing old, that the empire was irremediably pagan and that some world catastrophe was imminent. Nevertheless they lived in a spiritual atmosphere of hope, and this atmosphere gradually spread until the climate of the world was changed. The heartless, hopeless Rome which found its monstrous expression in the Colosseum and the gladiatorial games became the Rome of St. Leo and St. Gregory — a city which laid the foundations of a new world while its own world was falling in ruin around it.

We see the same process at work in Northern Europe during the Dark Ages. The men who converted the warrior peoples of the North and laid the foundations of medieval culture had no conception of the new world that they were creating and no belief in the temporal future of civilization. But they were men of hope, as they were men of faith, and therefore their work endured for a thousand years and bore rich fruit in every field of cultural activity, as well as on its own religious level.

This is the paradox of Christendom which so impressed the late G. K. Chesterton and which is the theme of his longest poem "The Ballad of the White Horse." It is the paradox that the pagan worship of Nature is in the end a religion of death, while the Christian who is indifferent to the temporal results of his actions is the servant and guardian of life.

Chesterton's Christian Optimism is out of fashion to-day when the external perils of Western civilization are reflected in the moral discouragement and spiritual anxiety of Western man. Nor is this confined to the non-Christian world. It is impossible to deny that there have been tendencies in Western Christianity which are actually inimical to that spirit of hope which inspired the Christian culture of the past.

At the moment when the Renaissance announced a new faith in man and a new hope in the possibilities of human culture, the Reformers reacted in the opposite direction by the pessimism of their views on the total corruption of human nature and the rigorism of their doctrines of predestination and election. Nor was this tendency confined to the Protestant world, it was also present in the Catholic world under the form of Jansenism, and though Jansenism was always a minority movement it would be difficult to exaggerate the extent to which it divided the Christian mind and depressed the Christian spirit.

No doubt neither Calvin or Saint-Cyran consciously denied the traditional Christian hope. But it is no less certain that the practical effect of their teaching was to erect a barrier between religion and life which contributed so largely to the progressive secularization of Western culture. Thus we see in the classical culture of the *grand siècle* how this Jansenist rigorism combined with the Renaissance prejudice against the "gothic" barbarism of medieval culture to make Boileau ban the traditional religious drama of the Christian past — a tradition which was still flourishing in Spain when Boileau wrote :

"De la foy des Chrestiens les Mystères terribles
D'ornaments Egayez ne sont pas susceptibles.
L'Évangile à l'Esprit n'offre de tous costez,
Que pénitence à faire, et tourmens méritez."

In Protestant Europe it was not only the religious drama that was outlawed but Christian art as well, and with it disappeared all the other expressions of Christian culture which united the Church with the life of the people. Religion became a specialized activity which was confined to Church and Chapel and limited to one day in the week. Thus the destruction of Christian culture was the work of the Christians themselves who allowed the new Babylon of modern materialist civilization to be built on the soil of Christendom.

But this failure or abdication on the part of Christians in the past is no reason for despair in the present. The loss of hope was indeed the source from which all these ills have flowed, for when men were deprived of spiritual hope, it was inevitable that they should turn eagerly to the new secular hope of a social millennium held out to them by the preachers of materialism.

But today, as we have seen, these hopes have proved delusive and the new Babylon is threatened by an even more catastrophic and suicidal end than any of the world empires of the past. Thus we find ourselves back in the same situation as that which the Christians encountered during the decline of the ancient world. Everything depends on whether the Christians of the new age are equal to their mission — whether they are able to communicate their hope to a world in which man finds himself alone and helpless before the monstrous forces which have been created by man to serve his own ends but which have now escaped from his control and threaten to destroy him.

The Christian Meaning of History

by Gustave THILS

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The study of the christian meaning of history is food for our hope, because we can and must expect — with a theological hope — for the realization of the Lord's reign over all His creation. This is the essential theme, of which we will study, in their main lines, the doctrinal foundations and pedagogical applications.

I. THE DEFINITION OF THE PROBLEM

What is meant by the “ christian meaning of history ? ” What is this “ christian meaning, ” and what “ history ” is indicated ?

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History — in the most general sense of the word — can be treated at three different levels. We can select a portion of man's evolution and study it with the aid of the positive sciences, in order to deduce a collection of laws and constants. These historical reflections can be carried out without leaving the domain of facts ; in seeking for the determining factor amongst all those which visibly regulate the evolution of mankind, the historian continues to move among the realities of the order called "phenomenal." That is what could be called the "physics" of history. The "philosophy" of history is of quite another order ; it has to pass beyond the plane of phenomenal realities, and this is a negative trait. Positively, it can take various forms. Thus, some seek for the necessary links between the phenomenal realities : a kind of intuition, — of "Wesensschau" — would permit us to grasp the inner structure of facts. Others are more interested in judging the value of human realities : what is the worth of such and such a culture, morality, politics, pedagogy ? Others again, understand by the philosophy of history the answer to the great human questions : whence comes this cosmic whole ? Where is it going ? Who directs it ? Towards what ? As for a "theology" of history — which gives us its "christian meaning" — it sets itself the following question : Does Our Lord's revelation give us some indications permitting us to find a meaning in that astonishing and breathtaking historical development which the human sciences reveal to us ? Has this history a meaning for God ? Has God told us anything about it ? Yes or no ? Why ? When and how ? A theology of history does not therefore consist, as some appear to suppose sometimes, in looking on everything as "sacred", but in seeking the meaning which God gives to "secular" things, both evidently holding a particular "religious" value. This is what we look for when speaking of the "christian meaning" of history.

But this "history" itself, how are we to understand it ? When we speak nowadays of the meaning of history, we think of the succession of civilizations which we know, the multiple temporal development which is continually taking place, the astonishing expansion of a world of created values. Has all this, yes or no, a meaning in God's eyes ? A value for Christ ? How and why ? That is the question which is put, more or less adequately, by many persons under various forms. We must not let the difficulty slip into 'sacred history.' The history of the world contains, indeed, a history of "sacred" things existing among mankind : there is everywhere a priesthood, rites and temples, dogma and morals, generally a

more or less explicit revelation, in short, what is usually called "sacred history." But that is not the question at stake, primarily.

II. THE POSITION OF AUTHORS

When we consider the numerous essays on the theology of history, we are first of all surprised at their diversity.¹ In spite of the inconvenience of rigid classifications they must be considered according to a chosen criterion.

The theology of history first of all answers a primary question: Has history any *value*? The theologians who are associated with the "eschatological" trends of the modern period are inclined to answer in the negative: No, hardly, very indirectly. These ideas are to be found notably in the works of the Oratorian L. Bouyer and Fr. Daniélou. The latter writes, for instance: "For the Christian, the world of natural life and of science, the world of the temporal city and the economic life has something in it essentially anachronistic. It is radically surpassed by the world of the Church, which is its future already present. The world of the Church, in its turn, appears, with regard to the world of political society, "catachronistic" that is to say, the anticipation of a reality which is to come — insofar as it belongs to the future. The christian present is the juxtaposition of a past and a future."² For other theologians, called "of the incarnation," this world and its evolution have a meaning; one of them thus expresses it in very strong terms: "If these views are exact, it follows that, taken by itself, the contemporary mastery over matter, political organization, art, thought and all technique, complete Christ and, in doing so, glorify Him. They do this, whatever the intention, pure or perverse, with which man animates them... This result announces and inaugurates the consummation of the mystical Body of the Man-God."³ The tone is very different. And both positions are "catholic," which is enough to demonstrate the complexity of the problem.

The theology of history then proposes, with those who admit

¹ Cf. R. AUBERT, *Discussions récentes autour de la théologie de l'histoire*, in *Collectanea Mechliniensia*, 1948, pp. 129-149; G. THILS, *La théologie de l'histoire. Note bibliographique*, in *Ephem. theol. Lovanienses*, 1950, pp. 87-95.

² *Christianisme et histoire*, in *Études*, sept. 1947, pp. 182-3.

³ R. P. MALEVEZ, *Philosophie chrétienne du progrès*, in *Nouvelle Revue théologique*, 1937, p. 381.

its value, another question, that of its *direction*.¹ With a prudence easy to understand, certain authors answer, 'Yes.' Which?

Others believe that they can discern in the inspired Books — that of Daniel or the Apocalypse — the succession of the great stages of humanity. And in the different kingdoms of Nabuchodonosor's dream, they think they find a symbol of the great stages which will mark the world's history. We have mentioned this idea — very rare among theologians — because a good many laymen, amateur exegetists, favour it. But professional exegetists do not admit these prophetic views.

The theologians who think that they can give some prudent indications on the direction taken by history, strive to discover, not the successive stages, but the inner constants of its evolution. Taking as their point of departure — hypothesis or postulate — the fact of evolution in its general significance, they try to indicate its general orientation according to the inspired sources of revelation. The aim which they foresee is expressed by different authors in the words: unity, liberation, sanctity and moral elevation, higher conscience, etc. These words must be replaced in their context in order to be understood exactly; at least they illustrate what is meant by the inner "orientation" of history. I have also sketched a "theology of history" of this sort and will briefly explain it after having pointed out the psychological difficulty which is at the root of many disagreements. And those who want to teach "the christian meaning of history" to others will necessarily have to dwell on it in the indispensable preliminaries.

III. THE ROOT DIFFICULTY

It is said that in order to know the "christian meaning" of history we must view it from the angle of a definite order. We judge of the "preparation" with regard to what is "definitive." This is right: theology, which aims at translating revelation into human language, must adopt God's point of view and tell us what God thinks of things. Or else it is said, Who knows what is going on in Heaven? Agreed again. But, while proclaiming the mystery of the Last Things, we possess, psychologically speaking, a certain determined manner of looking at them. When a Christian

¹ On these authors, cf. G. THILS, *Théologie des réalités terrestres*. II. *Théologie de l'histoire*, pp. 46-53.

is asked, "What shall we do in Heaven?" he answers that we shall know and love God in absolute happiness, and his imagination evokes the vision of a kind of perfect and eternal ecstasy which binds all the human faculties and definitely fixes the elect in the orbit of the Holy Trinity. But this theological image which we have of the whole christian order, arrived at its spiritual fulness, is not perhaps complete. The idea of beatitude-ecstasy is current when one talks of Heaven, even when defending its mystery. But could one not, when imagining eternity, take another point of departure? When Our Lord was living on earth in Palestine, in the course of His public life for instance, when He spoke, discussed, healed, lived in the midst of men, was He not the Incarnate Word? As the Word of God, He was really living the intratrinitarian life. In His Humanity united to the Divinity, He had the vision of things in God. And yet His temporal life was in no way detrimental to this divine life, while the divine life did not suppress the exercise of His earthly activities. Why, then, can we not imagine Heaven to be the same? What the Incarnate Word underwent cannot be unworthy of the elect! Or, on the contrary, could the Man-God be, in this respect also, a marvellous prototype of mankind, a sign of what every child of God will become through grace? In this case, beatitude would be at the same time very heavenly and very earthly. Very heavenly, because no words can ever express what the participation in God's very life in unlimited glory will be. Very earthly, because this life in God could exist perfectly together with a beatitude and activity proper to and in proportion to a glorified body.

The consequences of this simple transformation of images are very great with regard to the christian meaning of all earthly reality and of history in particular. For the theologians who write on these questions are not concerned with commenting on the "Treatise on the Last Things" and do not ask themselves whether they possess a christian "anthropology" finished and completed. The result is that those who suppose — although unconsciously — that eternity is a kind of ecstasy, in the manner of ecstasies familiar to us through the lives of the mystics, obviously do not see any final meaning in earthly realities. If these latter are definitely "nothing," what serious "meaning" can they have in a christian order already en route towards its "end?" But it is enough to think of Christ's example and His earthly life to reconsider the whole matter and to estimate that a "glorious corporeal activity" can very well exist side by side with the "beatific vision," that

it is no more unworthy of the Christian than it was of Christ, that it is not impossible on condition that the body is adapted to it; in this case, the question of earthly realities recovers its importance. To be quite frank, the second "image" appears better suited to man's beatitude. First, because it is the whole man, concrete and one, who is called to happiness in eternal glory. "In the elect, all the human faculties will be absolutely perfect, so that one of them could act with a maximum of intensity, without in any way harming the activity of another, as was the case with Christ." ¹ Then, the creation exists and nothing in theology would seem to lead to the annihilation of the cosmos. On the contrary, the whole creation will share in the great unique and total design of glorification which will be carried out through the virtue of the Spirit, but through man and for him as well.

IV. SKETCH AND SIGNIFICANCE

The *raison d'être* and practical bearing of the sketch which we proposed in-extenso ² can now be seen, and this is its schema. The whole of the world's history is dominated, from the point of view of revelation, by the influence of the Holy Ghost, who tends to "spiritualize" everything in the sense indicated below, and that of the flesh, in the pauline sense of the word, which is opposed to it. Now, the influence of the Holy Ghost, according to the Bible, is shown in values of organic unity, universality, holiness, peace and power. A transcendent unity of grace, certainly, but also united in the earthly life by the concord, understanding and harmony of hearts and minds. The Bible does not tell Christians that they should be united in grace and quarrel among themselves on earth! A transcendent universality, but it must be expressed in sentiments of real universal fraternity. Holiness "given" from Above, but it must be proved by acts in time. Peace at the fine point of the soul, but it must be translated into the world of men, on the temporal plane, by harmony and concord. Power, in the Spirit of God, doubtless, but the repercussions of which can be manifested in miracles and the marvels of the cosmos. In short, all the benefits of the Spirit are a sharing in God's life; but they necessarily call for an "earthly translation" which makes this secular world "christian" (not supernatural!).

¹ S. THOMAS, *Somme théologique*, III^a, Suppl., q. 82, a. 3, ad 4^m.

² *Théologie des réalités terrestres*. II. *Théologie de l'histoire*, pp. 54-108.

Therefore, if we have faith in the total efficaciousness (supernatural and natural) of the Spirit, if we believe that God is more powerful than Satan, if we admit that the grace of Christ is more abundant than the sin of Adam, we can estimate that the weight of the good realized in the world by the work of the Spirit is dominant, that it even increases — without suppressing the reactions and opposition of men and the devil — drawing all men, through turns and twists, towards a more organic unity, more universality, more peace, more liberty, more sanctity.

The point is to know if this “ christian work ” carried out in history by the translation into it of the “ good things of the Spirit, ” is a prefiguration of what the world will become in its final glorious state, or is even a prelude. By prefiguration, we mean a valuable work, yet one which is only the image of that which will actually be realized by another, in this case, in Heaven by the unique intervention of the Spirit on creation. ‘ Prelude ’ signifies that the work accomplished here on earth is already definitive, partially inaugurating what will be completed later under the motion of the Spirit. I believe that there are now certain preludes and certain prefigurations. Preludes, for instance, being the forms of charity and union among those who constitute families and temporal groups : the divine charity being the same here and in Heaven, one cannot see why the “ fruits ” of charity should not be definitive. Prefigurations, no doubt, are the marvels of human technology and the arts...

V. APPLICATIONS AND PRACTICAL RULES

Working in the world and promoting its temporal evolution seems therefore to have a meaning. And please God that it may be a “ Christian meaning ! ” We could say, in a word, that every action which is a “ spiritual ” contribution to the world really moves it in the direction willed by Christ and the Spirit. (The word “ spiritual ” is to be taken in the sense indicated above : organic unity, universality, sanctity, peace, etc.). In consequence, we shall be able to teach Christians engaged in temporal things that :

a) To give the world in evolution more “ spirituality, ” means cooperation with Christ and the Spirit in the activity which They exert on the secular world as such. This act is therefore “ christian ” in a particular sense, without being necessarily “ meritorious. ”

b) When a similar activity is exercised by one of the faithful in a state of grace, it is, ipso facto, serving man's final destiny and therefore meritorious. In this case, it is "christian" in the full sense of the word.

c) The "spiritual" values contributed to the world in evolution even by a non-meritorious action, are a real and authentic progress. A politically peaceful order carried out by a person who is not in a state of grace is a real progress. It represents the "earthly" translation of the good things of the Spirit by someone who, unfortunately, is himself deprived of them.

d) Real progress can serve evil purposes as much as for good ones. Should we therefore avoid it? It does not appear so. God has not avoided man's sin; He could have created nothing but rocks! The fundamental optimism of christianity can regulate opinion in this matter.

e) On the other hand, to refuse to give the world in evolution a "spiritual" leaven is equivalent to giving up collaborating with Christ and the Spirit in the secular domain as such. Certainly, that collaboration can be exercised in different ways: directly by those who work "in the world;" indirectly by those who are praying "for the salvation of the world." But temporal evolution being an irreversible fact, if we abstain or give up, we are opposing it.

We can perceive the whole sphere, as wide as creation, which is thus given to human initiative supported by an authentic and uncoercible hope. The Christian knows in future that his visible and earthly actions, if they are "spiritual," constitute a veritable contribution to a work which, according to the wishes of Christ the King and the Spirit, tend to grow and spread unceasingly. Doubtless, there exists a primary aspect of theological hope: that which comes from the expectation of God Himself: we hope for God! But we must not set against it the hope of seeing the establishment on earth of God's lordship. Since the coming of Christ, the whole City of God has become the object of theological hope. It is impossible to expect God, without expecting, with Him, in Him and like Him, His absolute reign and universal kingship. To expect the time when He will be all in all is to expect God Himself. Let the Christian therefore hope, without fear nor afterthoughts, the establishment of the earthly kingship of God, either as a magnificent prefiguration, or else as a definitive prelude.

All Christians can thus direct their hope. All, by their action

on the world's evolution, can represent, in one way or another, a value and a leaven of spirituality. At every moment, they can remind themselves that their activities — in their ensemble as in details — possess a “ christian ” value, not only because they are meritorious, but also because, in the earthly sphere, they are the realization of the complete christian order.

VI. REMARKS AND CONCLUSIONS

a) All the opinions which we expressed above, concerning the “ christian meaning of history ” are catholic. This alone shows that the indications of revelation in this sphere are, to say the least, not clear and hardly compelling, and that all spiritual temperaments can evolve in liberty without fear of contradicting their faith.

As to the “ eschatological ” position, we might ask the question whether in fact a christian presence “ tangent ” to the world is truly a presence. It is possible to safeguard the transcendence of the “ supernatural ” goods without denying that temporal values can really bear the mark of Christ. As for the theologians of the “ incarnation, ” they must avoid identifying Christianity with the temporal christian order or with the social action of Christians.

b) The Christians who teach a theology of history must show great prudence. The documents of revelation are very general. Moreover: two hypothetical side issues have to be considered, that of an evolution continuing in the world, at least in the line of the whole of its future ; and, that of the progressive empire of the Spirit over creation.

Those who want to make use of the “ christian meaning of history, ” either in order to judge of the value of past civilizations according to its criterion, or even to foretell in a certain measure the future trend of events, must show a rare modesty. If not, they will commit enormous blunders, which would injure the very idea of a “ christian meaning ” of history.

c) Finally, the “ christian meaning of history ” will never give human action such precise indications that they would lead to a unique technique of application. It will simply be able to suggest “ spiritual links, ” inside which several acceptable technical solutions remain possible. But such is the case of any philosophy of history conscious of its position. We say sometimes that the marx-

ists, thanks to their dialectic, possess an adequate instrument of practical action. That is an exaggeration. They possess a scientific hypothesis ; the interpretation of the world by means of one factor ; and they do not take into account the unforeseeable movements of human liberty. They thus give the impression of placing the history of humanity in one definite, net, certain, movement. But what is their original hypothesis worth ? Taking only one factor as explaining existence, anyone can construct a precise and closed philosophy. The " christian meaning " of history remains and must remain very general. It emanates from revelation whose indications are broad ; it accepts the fact of the liberty of man and its complexity ; it prefers truth to efficiency at any price.

An Example to Set before Us : Hope in the Private Prayer of Saint Theresa of Lisieux

by André COMBES

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Initiated as a child into the official prayer of the Church by the daily reading of the *Année liturgique*, and vowed at her sixteenth year to the solemn recitation of the Divine Office, St. Theresa of the child Jesus was early and abundantly nourished on the great themes of theological hope which run with a mighty rhythm through our psalms, canticles, lessons, hymns and prayers. If we were to seek in her spiritual behaviour for the repercussions of this intense liturgical activity on the nature and progress of her virtue of hope, we should certainly arrive at some fruitful conclusions. This cannot, however, be our aim in this article, for it is on her private prayer that we are about to question the greatest Saint of modern times. We will therefore deliberately set aside this primary aspect, which is so important, indeed from some points of view, but let no one imagine that we are neglecting it.

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In its personal outflowing and its immediate and spontaneous expression, Theresa's prayer was animated in an exceptionally intense way by the most characteristic and dynamic theological hope. Who could doubt this ? The whole of her life is essentially the living expression of this very virtue. There is no need of a detailed description to be convinced of this. It is clearly illustrated by two fundamental statements in which an initial and a final aspiration towards the most supernatural ideal are embodied in a striking manner. When about two years old, as soon as the child Theresa could think and will : " I shall be a nun. " At twenty-four, on the threshold of the grave : " I want to spend my Heaven in doing good on earth. " And then, between these two poles, that expression of thanksgiving which, concluding the balance sheet of wishes and reality, puts forward at the same time a hope which knows itself to be fulfilled beyond its wildest dreams, and the infinite mercy of Him to Whom this soul of desires is well aware that she owes not only the favours surpassing her boldness, but the very boldness which is so divinely surpassed : " O my God, You have surpassed my expectation and I will praise Your mercies ! " ¹

Nothing could be more obvious to all. But if we wish to go beyond this immediate evidence, and disengage in its full reality the relation between the virtue of hope and the prayer of the Carmelite of Lisieux, we must guard against the fallacious promises of too simple a method.

To start from a classical definition of hope and seek in the prayer which Theresa has left in writing what traits correspond with the various elements of this definition, would not be a fruitless method. It would enable us easily to show to what extent this Theresian prayer is penetrated with hope. It would, however, suffer from one very grave error. It would not penetrate Theresa's prayer in its living reality, its original outflowing, its true meaning, its exemplary value, nor to the hope characterizing it. In order to know what really was this prayer of Theresa, to define its nature and measure the intensity of the hope in it, to form an idea of the meaning and universal significance of this experience of which God willed to give us a lesson, the reverse method has to be adopted, and we must start from the experience itself.

The experience from which Theresian prayer sprang is remarkable for its duality. This duality, constant and fundamental, is its

¹ *Story of a Soul*, ch. IX, p. 154 (in the French edition of 1946).

essential characteristic. Every arbitrary attempt to reduce it to homogeneity — and God knows that they have been many! — is marked by more or less serious faults of interpretation. The point on which the deficiency of interpretation is the most difficult to avoid is precisely that of our enquiry. Anyone who unduly simplifies the Theresian experience becomes incapable of appreciating the prayer engendered by it and the hope animating it.

The duality inherent in the Theresian experience consists in two different developments, one which could be called positive, and the other negative. Both are in immediate relationship with the virtue of hope, but in contradiction to each other. While the first seems to verify the virtue and affirm it by its efficacy, the second seems to accuse it of inefficacy, even of illusion. In a word, the first is the successful experience, while the second is the experience of failure.

Formed by an almost permanent oscillation between success and failure, the Theresian experience has not ceased, by its very nature, to submit to the greatest trials the hope from which it sprang, and to threaten the aspirations, present and future, of this hope with constantly renewed perils. Without exaggeration, this experience can be termed an essentially dramatic one, and this all the more because there has been too general a tendency to represent Theresa as lightheartedly accomplishing a vocation as easy to live as to understand. This tendency not only connotes an historical error, but also a grave injustice, for it rests on the illusion that Theresa had only to follow smilingly an easy path which some good genie had benevolently marked out for her. The reality is radically different. The way which Theresa saw open before her was exactly that on which her vocation forbade her to enter. Her own way had to be created rather than discovered by her, a creation which presupposed a continual trial. In each unforeseen phase of her spiritual progress, the exploratrix of this mysterious world might have fallen by the way. Those who imagine that they can follow her comfortably along a “way of spiritual childhood” in conformity with all the requirements of mediocrity, and which appeals to them precisely because it dispenses them from heroism, have not yet made one step on the true Theresian way of spiritual childhood. They have wanted to make this childhood’s way accessible to all. In this design — very praiseworthy, if it does not involve a betrayal — they have stripped it of all the superhuman grandeur with which Theresa had adorned it. This

was to refuse the Theresian creation and to substitute for a way of pure heroism one in which consented weakness would dispense from hope. Can we be surprised if instead of the legions of little souls of which Theresa dreamt, it is troops of pygmies which they have led in it ? To claim the incredible right of replacing the authentic teaching of a saint by a parody can only lead astray. To follow Theresa means to take the road which she herself has traced and no other.

Theresa traced her path dramatically. In what does the Theresian drama consist ? In that the more she progressed in an increasingly perfect fidelity to her own vocation, the more the negative element predominated in her experience. Very quickly, this element took on such proportions that in the end it seemed to absorb everything. The drama could have been reduced to this constant tension between the call to the maximum intensity of the highest vocation and the internal elimination of the conditions for its realization. But it was complicated and greatly ennobled by the play of the virtue of hope, which intervened in a sovereign way in this fundamental antagonism. The more this experimental negation of her wishes and of her life took on absorbing strength, the more Theresa developed and intensified her supernatural hope, to the point of turning it into an energy capable of victoriously overcoming all failures, and death itself, in the immediate apprehension, not only of God's intentions, but of God Himself in a Beatitude which was to consummate superabundantly her infinite desires.

The true Thérèse de Lisieux is the personification of the most essential religious drama, of which only the prayer of hope could prepare the triumphal issue. What hope, and what prayer ?

Our analysis is limited and we must omit Theresa's early childhood. One point, however, must not be left out, or we should be seriously unfaithful to the most essential part of the Theresian prayer. Of exceptional significance, this point might have marked a final failure, but in reality, it is the first moment of an uninterrupted series of victories. It gives to the Theresian trajectory a direction which was never to be changed. It gives at the start to Theresa's hope a character which will become more and more dominating. This point occurs at the moment when, threatened in her reason and life by an illness of which she never doubted the demoniacal origin, the little Theresa addresses to the Blessed Virgin the supreme request of a hope brought from the confines of despair. The prayer which no human ear can discern is the first cry which obtains from

heaven that it shall intervene in this interior silence where so great wonders will be worked. Listen to it :

Not finding any other help on earth and nearly dead from suffering, I turned to my Heavenly Mother, praying her with all my heart to have pity upon me.¹

The smile which confirmed at once the efficacy of this prayer confers a Marian character on Theresian hope which it never lost. Even when, fully conscious of her prerogatives as the spouse of Jesus, Theresa arrived at that degree of divine intimacy which soon authorized her to make the supreme prayer of Christ the Redeemtor her own, she did not begin to write the story of her soul without expressly entrusting to Mary the destiny of a work which was to reveal to the world the graces which She so abundantly obtained for her who remains her "little flower,"² and while she was preparing for death, it was Our Lady who supervised and even regulated the expression of her wishes, so that God should not be forced by her prayer to grant it beyond His good pleasure :

To ask Our Lady is not the same thing as to ask God. She well knows what she must do with my little wishes, whether she should pass them on or not... it is for her to decide ; so as not to force God to grant them, so that His will may be done in everything.³

It is Our Lady who, on the 30th September 1897 at 3 o'clock, watches over the consummation of her hopes by her final preparation for death :

O my Mother, give me quickly to Our Lady. Prepare me to die well.⁴

Granted by Our Lady with a smile, the prayer of Theresa owed to this maternal intervention the possibility of being strongly and lastingly grounded on an invincible hope, and the secret of a perfect adaptation to the slightest expression of God's will. Theresian hope is in its essence a Marian hope. That doubtless is what explains its depth, its simplicity, its completeness and, finally, its triumph in spite of the heavy weight of the crosses which might have borne it down.

¹ *Ibid.*, ch. III, pp. 48-49.

² Cf. *ibid.*, ch. I, p. 4 : " Before taking up my pen, I knelt before the statue of Our Lady... "

³ *Novissima Verba*, under the 4th June, p. 26.

⁴ *Ibid.*, under the 30th September, p. 193.

Now it is precisely this miracle of the smile which, in Theresa's interior life, inaugurates this régime of contrasts between success and failure which became the permanent trial of her hope. Restored to health, little Theresa is almost at once a prey to anguish, a double anguish. If she has gained her cure, has she not lost her sincerity? And this evil, from which she has been so easily delivered, was it real? Had she not simulated it? ¹ The anxiety is deep and lasting. Peace on the first point came in November 1887; on the second, in May 1888. That is to say that the decisive graces of vocation found a psychological context so seriously perturbed as to make their efficacy problematical.

Is doubt of the authenticity of her liberating vision, and even of the reality of her illness, going to lead Theresa to extend this hesitation to the whole of her spiritual life, to the point of opposing an insurmountable scepticism to everything that might appear to her to be a solicitation of grace or, with more reason, to personal advances on the part of the Lord?

The danger was great. Invited by this terrible experience to distrust herself in everything, Theresa, if she had given in to this invitation, would have found limits in herself which might have stifled any higher vocation. But in this very danger the first merit of Theresian hope appears. Secret for a long time, it escaped many eyes. As soon as it is discerned, it is appreciated at its true worth. It is dazzling. Strongly reducing the zone of anxiety to the two points directly touched by the obsession of this provisionally incurable doubt, little Theresa's hope remains open to all the new interventions of grace. Her prayer tirelessly implores the appeasing light of a double certitude. Long months of waiting could have added to her double torment the distress of an ineffectual prayer. But, long before the answer of Our Lady of Victories or Père Pichon's decision, the very quality of her hope spares Theresa that further suffering. Hope guards this soul, still so fragile, from being stifled in the misery which inspires her with a veritable horror of herself, and disposes it for the overflowing which God was preparing, no less than for the reverses which were not slow in coming.

The 8th May 1884 is one of the peaks of Theresian hope and of the prayer which expresses it. Bringing to the Blessed Sacrament, not only the experience of her weakness, but the knowledge of its

¹ With regard to this, cf. A. COMBES, *Introduction à la spiritualité de sainte Thérèse de l'Enfant-Jésus*, pp. 354-56.

cause, it is to the very root of the evil that this child wills to apply the sovereign remedy which is the eucharistic participation in divine strength. Her prayer asks nothing less than the help of the Almighty. The fusion which throws her, little drop of water, into the heart of the divine Ocean gives her the assurance of being heard.¹ Her eucharistic life is to develop in the same way as her hope. But, before attaining to the "complete conversion" of Christmas 1886, she had to traverse for eighteen torturing months, the trial of scruples from which only a prayer of confident hope could free her.

A truly terrible trial.² By herself, she might have lost all. Can we conceive what this deep trouble contained of surprise and lost hope for a soul who thought that she could count on God's strength? Still suffering from her uncertainties of 1883, would she not come to the conclusion, once and for all, that her extravagant hopes were nothing but delusions? Apparently abandoned by God, she took refuge in a more humble, but no less supernatural, form of hope. She called upon her little brothers and sisters whom she believed to be already in heaven to witness her misery.³ This recourse to her invisible family was immediately more efficacious than even the assistance of her dear Mary could have been. Peace was born again in her soul. From that time forward, she knew herself loved in Heaven. A great victory, which was only the prelude to even greater spiritual benefits.

There still remained an obstacle on the road to the Carmel to which she felt herself to be called: too emotional, she cried over nothing. For ten years she had applied all the energy of her will to conquer these untimely tears, but it was in vain. She prayed for

¹ Cf. A. COMBES, *L'Amour de Jésus chez sainte Thérèse de Lisieux*, pp. 27-38.

² Cf. A. COMBES, *Sainte Thérèse de Lisieux: Contemplation et apostolat*, pp. 38-45.

³ The *Story of a Soul* has preserved to us the substantial tenor and rhythm of this prayer: "It was to the four little angels who had preceded me above that I addressed myself, for I thought that these innocent souls, having never known anxieties and fear, would have pity on their poor little sister who suffered on earth. I spoke to them with a child's simplicity, telling them that being the last of the family, I had always been the most loved, the most loaded with my sisters' tender cares; that, if they had stayed on earth, they would doubtless have also given me proofs of affection. Their departure for Heaven did not seem to me a reason for forgetting me; on the contrary, being able to dip into the divine treasury, they could take out *peace* for me and show me that one still knows how to love in Heaven. The answer was not long in coming, soon peace came to flood my soul with its delicious waves, and I understood that if I was loved on earth, so I was in Heaven." (*Story of a Soul*, ch. IV, pp. 70-71, according to the autograph: on this expression see J. A. COMBES, *Sainte Thérèse de Lisieux et sa mission*. Préface, p. 12-15.)

this necessary cure ; the cure did not come. Must she despair ? The programme, after all, was beyond human strength. But suddenly, transcending the hope which it answered in full measure, came the grace of Christmas.¹ More effective than her fruitless efforts, her hopeful prayer obtained the small indispensable miracle. Not content with curing her particular weakness, Jesus now fulfilled the prayer of the first communicant by letting her share in the mystery of His Incarnation. Become little in order to communicate His greatness to her, He infused into her the strength to begin to run a giant's course and no longer to be defeated in any battle. He also inspired her with the wish to cooperate in the salvation of souls and to forget herself in her concern for sinners. Soon, in July 1887, He extended immeasurably the sphere of her hope² arousing in her heart a prayer of fraternal hope intensely directed to the salvation of souls, which later took the concrete shape of supplication for Pranzini's conversion. A sign, asked for with delicate trust, is granted.³ What else could be desired, or more ? Arrived at this level, Theresa can no longer fear illusion nor hesitate over her duty. Called to the life of a co-redemptrix, her very hope urges her to Carmel.

It is in violent contrast with this maximum of positive intensity that Theresa's immediate fidelity to her vocation caused her to undergo a series of checks which would have been very trying to her nature, if her nature had had any freedom of initiative and action in the matter. The coalition of all the authorities was set against this very fidelity. Except for her father and the prioress, everyone said ' no ' to her. Her uncle, the Superior of Carmel, the bishop of Bayeux, the Pope. Or, more exactly, without opposing a formal refusal, they imposed delays which were the negation of the appeal of the Crucified which ceaselessly sounded in her heart : *Sitio!* Could the Church hinder souls in this way from responding to the manifest desires of the Saviour ?

Of itself, coming in such dramatic contrast to so striking an interior certitude, this refusal was of a kind to disconcert this hope or to change it into revolt. But nothing of the sort could touch the

¹ Cf. A. COMBES, *Introduction...*, pp. 370-386.

² *Ibid.*, pp. 216-225.

³ *Story of a Soul*, ch. V, p. 76 : " My God, I am sure that You will pardon the unfortunate Pranzini ; I should believe it even if he did not confess and gave no sign of contrition, I have such confidence in Your infinite mercy. But he is my first sinner ; because of that, I ask of You just *one sign* of repentance for my own consolation. "

Little Queen's soul, so cruelly defeated, for the profound reason that all these failures had been preceded by a disposition of pure hope which had inspired a prayer of total abandon :

" For some time I had offered myself to the Child Jesus to be *His little plaything*. I had told Him not to use me as a valuable toy which children are content to look at without daring to touch ; but as a little ball of no value, which He could throw on the ground, kick with His foot, *pierce*, leave in a corner, or press it against His heart if that pleased Him. In a word, I wanted to amuse little Jesus and give myself up to His baby caprices. " ¹

Thus, on the evening of the disappointing audience, Theresa could write to Pauline :

" God cannot give me trials which are beyond my strength. He has given me the courage to bear this one. Oh, it is very great, but, Pauline, I am the Child Jesus' *little ball* : if He wants to break His *toy*, He is free to do so ; yes, I will what He wills. " ²

Still more definite, the *Story of a Soul* recognizes in this very disappointment, the granting of this prayer :

" He heard my prayer ! At Rome, Jesus *pierced* His little toy... *He doubtless wanted to see what was inside...* and then, content with His discovery, He let His little ball drop and went to sleep. " ³

An answer to prayer which was soon extended to a very great hope, in order to annul it. In spite of her failure at Rome, Theresa counted on entering Carmel for the anniversary of her Christmas grace. She wrote in this sense to the bishop of Bayeux. In vain. Nothing which appeared to her fidelity to be logical was to be possible for her. Then broke forth, and lastingly, one of the essential characters of her hope. In her conformity without reserve to the will of God, she discovered the principle which was to rule her whole life of pure faith : Jesus does not work miracles for His intimate friends before proving their faith. ⁴ Henceforward, Theresian hope is to discern in trial itself a motive for renewed trust. Her prayer will surmount all obstacles to adhere in advance to the progress for which it is their providential part to prepare.

¹ *Story of a Soul*, ch. VI., p. 107.

² Letter XVIII, p. 48.

³ *Story of a Soul*, ch. VI, p. 107.

⁴ Cf. A. COMBES, *Sainte Thérèse de Lisieux : Contemplation et apostolat*, pp. 89-115

Now at last, Theresa is a Carmelite. She has nothing else to do but to save souls by her holiness. Because she must respond to the supreme desire of the Crucified, she longs for holiness with all the strength of her love. But, while her admission to Carmel opens to her the possibility of attaining it, she feels that such heights are, and will always remain, inaccessible to her. A fresh negative experience succeeding immediately to a success. Negative and dangerously dramatic, since it threatens the very essence of her vocation and fidelity. Under the weight of this depressing consideration, what becomes of Theresian hope ?

Notable commentators answer that she will wisely capitulate before the impossible and content herself with what is reasonable. Theresa, according to them had thereupon given up growing ; accommodating herself to an incurable littleness, she had installed herself within the limits of spiritual childhood. This is to say that the positive pole had then been completely eliminated in her to the profit of the negative. All interior tension had disappeared. The Theresian experience resulted in the destruction of the hopes which had urged her to Carmel, and by the definite consecration of an accepted mediocrity, considered as the equivalent of sanctity.

To push the equivocal to such a contradiction of the truth is to betray at the same time history, spirituality and the Lord's intentions. One could not imagine a more radical, nor more deadly, error. To commit it is equivalent to turning a phase destined to be surpassed into an ultimate end. As soon as it is committed, we become incapable of understanding this period of Theresian evolution, and still more everything which followed it. That is saying too little ; actually, we practically annul the rest.

Let us reject this fallacious answer with all the more energy that Theresa never refused to give her own, which is truth. That truth is that, far from capitulating, Theresian hope was saved by the prayer which it never ceased to inspire. This Theresian prayer, in the depths of a depressing wretchedness, is known to us in its substance by a letter written on the 26th April 1889 to Céline :

" ...I am always holding out my arms to you, beseeching and full of love ! I cannot believe that you will abandon me ! "

The Lord's reply remains no less mysterious to us ; it is *the lift*. What is it, if not the definite attainment, beyond the limits of ascetism, of a prayer of hope which, arriving in the fulness of mysticism, receives, at the same time as the divine solution of the insoluble problem, the encouragement to raise her ambitious desires

still higher? To give up *self-growth* is not synonymous with "giving up growing." It is actually the contrary, from the moment when this resignation to the insufficiency coessential with ascetism is redeemed by the direct action of the "arms of Jesus."¹ That is why, instead of being an end, it is a principle of unlimited progress.

Confirmed by this very uplift, Theresian hope soon finds a new impossibility confronting it. Unexpectedly, the holy religious is given the charge of novices. How was she to acquit herself of this task which consists — she at once perfectly understands it — in bringing these souls into immediate relationship with God? Her personal holiness is no help to her. Perceiving, with an incomparable acuity, this radical deficiency, Theresa would have been inevitably condemned to failure if, once more, her prayer of hope had not pushed back the limits of her nature and her graces:

Lord, I am too little to feed your children; if You want to give each one what she needs by my means, fill my little hand.²

This is the prayer by which Thérèse de Lisieux arrives at her spiritual childhood properly so called. Called to the fullest cooperation with the Father from Whom every perfect gift comes, she only expects the action which she has to perform to come from Him, and, to obtain it, she has no other method than to tighten her union with the Father in and through the Son Who has already ensured her holiness. After having procured the personal perfection which ascetism no longer allows her to hope for, mystic passivity now renders possible the impossible apostolic cooperation and consummates the hope which has not feared to implore this prodigious increase.

Thus carried by a double mystical promotion to the summit of her vocation, Thérèse de Lisieux only finds in it plenitude and balance by again rising above herself. Therein lies the fulness of the lesson which she has to give to the world. That is why, at this higher level, the inner tension which provoked so many leaps of hope, reappears without losing its torturing character. Saint and sanctifier, Theresa then finds in the very purity of this double and integrally superna-

¹ *Ibid.*, pp. 117-142.

² See the complete text, all the context and the whole of the problem in A. COMBES, *Sainte Thérèse de Lisieux et sa mission*, pp. 69-86.

tural realization all the motives for feeling the threat of an insurmountable despair. This God Who has surpassed her expectations in giving her, with such miraculous fidelity and felt power, what He has, will she love Him as she ought, with only a finite love ? This sanctity, which only a merciful providence has allowed her to acquire, will it fulfil the Lord's design as long as it remains limited to the effective realizations of a created will ? This neighbour confided to her co-redemptive activity, will she love him as Jesus wills him to be loved, while she loves only with her own heart ? These souls, these multitudes of souls confided to her prayer and merits, will she really save them while her mind is too small to embrace them in definite intentions ? And, besides, how can she be truly their saviour and mother while she remains a Carmelite ? Should she not be a priest, missionary, doctor, apostle, traverse the universe to give them light, plant the Cross on pagan shores, preach the Gospel to every creature, ought she not even to have preached it from the beginning and continue to preach it to the end of the world, and above all give to all the supreme testimony of martyrdom ? ¹

It is in this paroxysm of impossibilities and spiritual torments that Theresian hope culminates and the prayer on which it lives attains its perfection. Tortured by this passion of love both infinite and divinely efficacious, Theresa receives the answer of God, not in the repression of arrogant aspirations, but in the revelation of her real vocation and in the infusion of the prayer of unimaginable hope which is to ensure her the plenitude of the spiritual fusion inaugurated in her first communion which will soon consummate her Beatitude. In the heart of the Church, her Mother, Theresa of Lisieux becomes love. Thus, she becomes all. Becoming all, all her hopes are fulfilled ; all her torments are immediately appeased, because, assumed by the Holy Spirit in " an act of perfect love, " she becomes capable of loving God by the infinite Love which loves the Father in the heart of the adorable Trinity, her neighbour through the love of Jesus, and, contemporary with the eternal plan

¹ Cf. A. COMBES, *Contemplation et apostolat*, pp. 181-250. We can recognize in these few lines the evocation of the celebrated chapter XI of the *Story of a Soul*, which is nothing but a long prayer of hope, supremely vertiginous, which reaches its peak in this conclusion, p. 215 (according to the autograph) : " O my Jesus ! What will You reply to all my follies ? Is there on earth a *smaller* soul, a more impotent one than mine ? However, because of my weakness, You have been pleased, Lord, to grant my *little* childish desires ; and You want today to grant other desires *greater* than the universe... "

of universal redemption, to attract all souls by participation in the spiritual attraction which the Father exercises in Jesus, of being at once everywhere by the efficacious presence of her love and martyrdom. But if such an answer is granted to the impetuosity of her desires, it is only because, faithful to the divine inspiration which carries her beyond all reasonable limits, her prayer is open to this divinizing invasion by her act of oblation to merciful Love.

Perfect expression of theological hope, most in conformity with the designs of the Love whose property is to abase itself, this Theresian prayer solves all the problems which the spiritual life can set before the most profound and most generous soul. It solves them because, in a word, it knows how to entrust to God Himself the solution of which only His mercy holds the secret: "Be You my sanctity!"¹ And it is because it solves them with the infallible power of this very Love that it finally brings about the difficult triumph over the final aggression of doubt and despair.

Thus offered up to the divinising invasion of infinite Love, Theresa dies. To die would be nothing if what dies first in her — what seems to die!... — is not what constitutes the very substance of her life: her faith, her hope... Long before rendering her last breath, she loses the spring of her whole existence. A wall hides heaven from her. A black hole absorbs her horizon. Had she been too bold? Would not God punish her infidelity to the carmelite vocation and the insupportable boldness of a presumption which had thought it legitimate to capture His Love?

If we want to understand Theresa and benefit from her teaching,

¹ Cf. A. COMBES, *Sainte Thérèse de Lisieux et sa mission*, pp. 128-130. To the formula of the *Act of oblation to merciful Love*, as it is to be found in the edition of the *Letters*, pp. 443-45, should be added the whole of the last part of chapter XI in the original form which this same edition of the *Letters*, pp. 335-338, has restored to it, especially the essential passage, p. 337: "O divine Word, You are the adorable Eagle Whom I love and Who *attracts* me. It is Thou, Who, darting towards the land of exile, willed to suffer and die so as to *attract* souls to the heart of the eternal Home of the Blessed Trinity. It is Thou Who, reascending to the inaccessible Light which will be Thy home in future, it is Thou Who still remain in the valley of tears hidden under the appearance of a white host... Eternal eagle, Thou wilt feed me with Thy divine substance, I, poor little being who would fall back into nothingness if Thy divine gaze did not give me life at each moment. O, Jesus! let me, in the excess of my gratitude, let me tell Thee that Thy love is almost folly! How canst Thou wish, in face of such folly, that my heart should not dart towards Thee? How could my trust have any limits?... " It is in the most lucid and conscious manner that the unlimited Theresian hope takes root in the infinity of the divine love.

it is here that we must follow her. Only then can we appreciate the quality of her hope and the efficacy of her prayer. The act of perfect love in which she asked to live was continually accomplished in her by the triumph of her pure will over the suggestions of the tempter or the vertiginous denudation of her psychological life. Three prayers sum up her hope, without mentioning her act of oblation which she often renewed.

The first contains in a formula of perfect and joyful adherence what she considers as the personal guidance of God :

Lord, You fill me with joy by *everything* which You do ! ¹

The second is the fine flower of her fraternal charity :

Lord, Your child has understood Your divine light ! She asks pardon for her unbelieving brethren, she accepts for as long as You will the eating of the bread of sorrow and does not want to rise from this table filled with bitterness at which poor sinners eat before the day which You have chosen... ²

The third surpasses all created greatness. It identifies the spouse of Christ with her Spouse at the time of His Passion :

Jesus, my Beloved, I do not know when my exile will end. More than one evening may see me still singing Your mercies in exile, but at last, for me also, will come the last evening ; then I want to be able to say to You, O my God : I have glorified You upon earth, I have finished the work which You gave me to do, I have made known Your Name to those whom You have given me... ³

I think that we now begin to understand. If God has placed a Theresa of Lisieux between two centuries of which one has applied itself to secularize all human greatness and the other is gathering the deadly fruits of this human atheism, it is because it has pleased Him to incarnate in this magnanimous child the pure essence of the theological hope and the unheard of triumphs which it is to ensure.

It is in the light of an experience such as this that the profound truths of theological definitions become accessible to minds least disposed to abstractions, above all when they apply to supernatural realities. What has Theresa done, after all, except to realize the

¹ See A. COMBES, *Introduction*, p. 496.

² See the complete text in A. COMBES, *Sainte Thérèse de Lisieux et sa mission*, pp. 171-172.

³ I only give here the beginning of this prayer which literally translates chapter XVII of St. John ; cf. A. COMBES, *Sainte Thérèse de Lisieux et sa mission*, pp. 108-109.

programme inscribed in the brief formulae of our *Summas*? When he asks himself if eternal Beatitude is the proper object of hope, St. Thomas of Aquinas does not hesitate to answer :

What we must hope of God is nothing less than Himself. His goodness, indeed, by which He communicates His benefits to creatures is no less than His essence. That is why the proper and principal object of hope is eternal beatitude.¹

Nothing less than Himself! Can one recognize in this splendid formula the emasculated hope of so many Christians? One recognizes utterly in it the hope which elevated Theresa's whole life and animated her prayer. That is why, applying a remark of St. Thomas of Aquinas, we may say that the proper and principal object untiringly sought by Theresian evolution has never been other than eternal Beatitude. But it is also why we must add, this time with Theresa of Lisieux, Theresian 'audacity' consisted in anticipating, as far as it depended on her, the time of this eternal Beatitude, by opening her soul and all those on which she was able to act to the transforming invasion of this Love whose property it is to abase itself. Supremely magnanimous audacity, of which too many ill inspired disciples have tried to mask the greatness, but which God has consecrated by permitting the observable realization of her design, certainly the least accessible to human audacity: "*I want to pass my Heaven in doing good on earth.*"

This is the last word of hope. This is the ultimate aspiration of the prayer which it inspires. This is the Theresian realization, which God has willed that all may witness, so that all may be urged by this experimental certitude to understand that their hope is not christian if it desires anything less than God Himself, and, if they tremble before a destiny which seems too high for their wretchedness, to learn from little Theresa that there is no greatness which the prayer of humility cannot obtain.

¹ SAINT THOMAS OF AQUINAS, *Summa theologica*, II^a II^ae, q. XVII, a. 2, c.

VARIA

The Religious Practice of Catholics in the United States

by François HOUTART

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While an increasing number of studies and enquiries inform us as to the state of religious practice in different European countries, the United States has remained up to the present an almost unknown territory.

In this article we would like to draw a general picture, based on some enquiries and researches which can at least serve as a starting hypothesis to be verified later in more detailed studies.

I. THE NUMBER OF CATHOLICS IN THE STATES

The first of the unknown factors in the problem of American catholicism is the number of baptised persons in the Catholic Church. The official statistics of the Catholic Directory² give for the year 1952 a total of 30,425,015 Catholics out of 156,981,000 inhabitants,³ that is, rather more than 19 % of the whole population of the United States. Actually, it is difficult to know the exact

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² *The Official Catholic Directory*, New York, P. J. Kennedy and Son, 1953.

³ Estimate of the "Bureau of Census" in Washington, comprising the armed forces, beyond the seas, for the 1st July, 1952.

figure, for, on the one hand, there is still taking place a large immigration of Catholics especially from Mexico and Porto-Rico, and on the other hand, there is no official census of religious beliefs in the States. The diocesan censuses are very inadequate, especially in the large towns, and the statistical bases are different. In certain dioceses, Chicago for instance, the chancery office bases its figures on the births and deaths, calculates their rate and compares them with the number of baptisms and religious burials. In others, on the contrary, the annual reports of the parish priests are taken as the point of departure. It is beyond doubt that the official figure of the Catholic Directory is lower than the real one, if we take all those baptised into the Roman Catholic Church to be Catholics.

The official statistics give the figure for infant baptisms in the year 1953 as 1,077,184. That would give the birth-rate among American Catholics to be more than 35 per thousand, which seems hardly likely. In fact, the studies of the Catholic Rural Life Conference showed that American Catholicism is chiefly urban. Now, in the total number of births in the United States, the Southern States give half the number of children born in the country. These States all have a very small percentage of Catholics. One of them, North Carolina, has even a lower percentage than that for China. The birth-rate of most of the towns of the East and Middle West is between 20 and 25 per thousand for 1953 (Chicago: 21.71). If the figures for the Catholic population in the Catholic Directory were exact, it would, with a percentage of 19.31 % of the whole population, give 28.17 % of births.

Different enquiries undertaken at the Catholic University of America¹ seem to prove that the fertility of Catholics in the States practically does not surpass, except in particular cases, that of the whole of the population². With a birth-rate of 25 per thousand, which is higher than the average of the urban population, the Catholic population would reach 40 millions.

During the war, all the soldiers in the American army were questioned as to their religious beliefs. The percentage of those who gave the Roman Catholic faith as their religion was higher than 30 % in the army. Now, 40 million Catholics only gives us 26 %. It is, however, likely that the percentage of Catholics in the army was higher than in the other services, as, for example, the percentage in the navy indicates.

A supplementary reason for taking the official statistics with a certain prudence is supplied by the example of Chicago. We have already said that the chancery of that diocese took the precaution of calculating its statistics on the numbers of baptisms and funerals. Other dioceses do not do this. They simply register the details furnished by the parishes. In Chicago these

¹ For instance, T. COOGAN, *Catholic Fertility in Florida*, Washington, D. C., 1946.

² The birth-rate of the population in the United States in 1952 was 24.6 ‰.

An enquiry made at Chicago from 691 Catholic families gave an average of 1.72 children per family (Fr. HOUTART, *Parish Survey in Chicago*, 1953, a mimeographic report, p. 16).

data give exactly a million Catholics in the city, while calculations based on the births and deaths show that the number of Catholics was nearer 1,600,000. The difference is to be explained, on the one hand, by erroneous statistics, and on the other, because many of the baptised have no regular contact with the Church.¹ Some verifications carried out in several parishes in this city have shown that often the parish priests gave the number of persons contacted actually in the parish and not the number of baptised, which is difficult to ascertain in the urban parishes, especially where national parishes are numerous.²

Another element to be taken into account is the number of conversions to Catholicism: the latest *Catholic Directory* gives for the year 1953 the figure of 116,000 conversions, and for a duration of eight years, the figure of 100,000 is surpassed each year. In other words, in the course of the ten last years, more than a million Americans have been converted.

These figures considered in an absolute manner may appear impressive. In fact, they signify, if we compare them with the total number of baptised, that every year there is a conversion of one Protestant to every 400 Catholics. It must be noted that these conversions are mostly localised, either in the negro quarters of the Northern and Eastern towns, where the conversions attain a rate 3 to 4 times higher than in the white districts, because the parishes have necessarily to be missionary ones and the clergy are carrying out a marvellous apostolate in them, or in certain regions of the South, or again in some parishes which make a more organized effort in this direction.

In most parishes the conversions, according to the expression of an American priest, "just happen." An average parish in Chicago, for instance, will have from 15 to 25 conversions a year, most of them having been obtained on the occasion of a mixed marriage. Where serious attempts are made to instruct non-Catholics on the subject of the Church, the results are surprising. It would be enough, in order to ascertain this, to consider the campaigns organized in the diocese of Raleigh by Bishop Waters or in the diocese of San Diego in California.

From these various facts, we can conclude that the number of Catholics is certainly higher than that shown by the official statistics. Only a thorough investigation of the latter from the beginning of their publication could furnish the basis of a reliable estimate. As we have just suggested, if many Americans who have been baptised in the Catholic Church have not been counted in the censuses,

¹ FR. HOUTART, *The Parishes of Chicago, 1843-1953*, a mimeographic report to the Archbishop of Chicago, pp. 95 et seq.

² Similar remarks have already been made by GEORGE A. KELLY and THOMAS COOGAN in 'What is our real Catholic population?' *The American Ecclesiastical Review*, CX (May, 1944), 371.

it is because they *have abandoned* the practice of their religion and that actually several of the censuses only take into account the practising Catholics.

II. THE PHENOMENON OF DECHRISTIANISATION AND ITS CAUSES

Our investigations concerning the number of Catholics lead us therefore to conclude that there exists some dechristianisation. It is not without interest to find out its historical explanation. American Catholicism is not a homogeneous entity. Its component parts are varied; exterior circumstances differ from North to Middle-West, from West to South. The national groups are also various, and are still very powerful in certain cities.

1. *Particular Causes.*

We would like to start by examining the *particular* causes of disaffection with regard to the Church in each of the principal groups of immigrants¹ and then to outline the *general* causes which influence the whole body of American Catholics.

The *Irish* set the tone for American Catholicism and that for two reasons: they were the only ones who spoke English on their arrival; they have provided a great number of vocations. They abounded between the years 1840-50, at the time when famine ravaged their country. Before that an earlier immigration reached the Southern country districts, which was fatal to their Faith, for many went over to Protestantism. That is one of the reasons why the generations which followed established themselves in the towns on the earnest advice of their clergy. Indeed, the forming of compact groups permitted the establishment of priests and parishes, and of a social control very favourable to a high standard of religious fidelity. In general, the Irish, with their solid and traditional faith, remained very faithful to the Church. At the present time they are undergoing, in common with all the other groups becoming more and more assimilated, the dechristianising influences of social transformation.

The *German* immigration began during the years 1830-1850. The proportion of Catholics amongst the Germans arriving in the States may be estimat-

¹ Cfr. a first attempt in: SHAUGHNESSY, Rev. Gerald, *Has the Immigrant kept the Faith?* (New-York, 1925).

ed as about 40 to 50 %. That is to say that their importance is great for American Catholicism. We meet them especially in the Middle West : St. Louis, Chicago, Milwaukee, St. Paul.

From the beginning the Irish preponderance among the Catholic hierarchy created difficulties with the Germans. These difficulties have been reproduced with the French in New England, the Poles in Philadelphia, Buffalo and Chicago, and, in a lesser degree, with the Italians in New York. In 1836 the Germans asked for a German bishop, but at that time their request was not granted. At the end of the century, Father Abbelen, the vicar general of Milwaukee, sent a report to Rome concerning the relations between the Irish and German parishes and asked for an obligatory and complete system of national parishes for all the immigrants. He went to the Eternal City himself to present the desiderata of the German bishops in the United States, who stated that the spiritual needs of their flocks were neglected. A few years later the offensive was taken up again, in 1891, by Peter Paul Cahensly, secretary to the Society of the Archangel Raphael, which assisted the German-speaking immigrants. He also sent a report to Rome, asking especially for an equitable representation of the German element in the American episcopate. The movement which he started nearly led to a schism and was called "Cahenslyism."

Archbishop Ireland and Cardinal Gibbons fought these tendencies vigorously and Rome did not accept them. There is no doubt but that these difficulties had a strong repercussion on the attitude of many German-speaking Catholics. The fact that they did not gain their point doubtless facilitated their assimilation, but also caused defections. In his report to Rome, dated 1891, Cahensly wrote that already more than 16 millions of Catholic immigrants had lost the Faith through lack of national clergy. Mgr Ireland, archbishop of St. Paul, hastened to reply in an interview given at Rome to the "Boston Pilot," the diocesan paper for that city, that it was an untruth. Both declarations deserve to be taken cautiously ; but the fact emphasized by Cahensly is not without foundation, even if the proportion which he gave is exaggerated.

The *Poles* are a relatively recent group ; in some cities there are still a large number of natives of Poland who were born in that country. In Chicago, for instance, the census of 1950 gave more than 94,000 Poles born in Poland. As we have said, the Irish monopoly has caused and is causing difficulties with the Polish group. If a schism has been averted with the Germans, it has not been avoided with regard to the Poles. The latter have founded a national Polish church, with its own priests and churches. In Chicago five churches of this branch separated from Rome have been built since the schism, and two are now under construction, showing a certain dynamic force, even if the number of adherents is not very high.

It was towards the turn of the last century that the *Italians* began to arrive en masse in the United States. Between 1820 and 1940 it is estimated

that not less than 5 millions of Italians have come to establish themselves in the North American continent. Abandonment of religious practice is fairly frequent among the Italians for various reasons. First of all, they have never had the same number of priests and parishes as the other national groups. Secondly, many of them were not regular in the practice of their religion in their own country. However, there is a great difference in the lack of practice of Italians in Italy and in the States. In their own country, the whole culture is Catholic and not to practise regularly does not necessarily mean a loss of the Faith. In North America, on the contrary, the culture being completely achristian, the diminution or absence of practice of religion nearly always signifies, at least for the succeeding generation, that the Faith is lost. This remark applies also to Mexicans and Porto-Ricans.

In 1923, the Italian Catholic paper "L'Unione" conducted an enquiry concerning Italian Catholic families established in California. Out of 10,000 families, only 800 practised their religion regularly, and 92 % of Italians failed to fulfil their paschal duties. This enquiry led to the organization of a work of reconquest: the "Italian Catholic Federation," whose efforts have been, and still are, fruitful.

It is impossible to consider in detail the question of other groups, such as the French, Czechs, Slovaks, Hungarians, etc. We shall meet these when we come to study social transformations. We cannot, however, here ignore the situation of Mexicans or Porto-Ricans.

The *Mexicans* cross the Rio Grande, legally or illegally. Some of them establish themselves in the Southern and Western towns. They find permanent work there, or else they take seasonal work in all the Central and Eastern States, as far as Michigan, during the harvest. Another group goes to the large industrial centres and, with the negroes, takes the place of European immigrants.

The official statistics show that, between 1935 and 1950, 1,700,000 Mexicans have established themselves in the United States and this only takes into account legal entries. Illegal entries are also very numerous, and can no doubt be assessed at several hundreds of thousands during the same period. Without fear of error, we may state that in fifteen years, at least two millions of Mexicans have entered the States.

During the war a certain number of emigrants from Central America joined the Mexicans and are settled mostly in California. They are chiefly Guatemalans and Salvadorians.

Amongst the seasonal Mexican workers who only enter the United States for the harvest, 55 % are of ages from 16 to 29. It is estimated that 250,000 are thus separated from their families, often at a critical age, and plunged into a civilization which bewilders them. Many never return to their native country.¹

¹ Report of the "Accion Catolica Mexicana, Consejo Nacional de Campesinos," October 12, 1952.

The lack of priests in Mexico hinders that country from providing the spiritual help necessary for the emigrant population. We must recognize that the American clergy have not done all that they could to provide for the religious needs of their new flocks. Very much concerned with the religious group to which he belongs, the secular American priest has little sense of responsibility towards other groups, even if situated on his territory. 150 years of national parishes have accustomed them to leave to others the care of persons of national or racial origin different from their own, or who are not yet Americanized. This explains the neglect of the Mexicans. We must however state that certain bishops, such as Mgr Lucey, archbishop of San Antonio, and some priests are full of a wonderful apostolic zeal for the Latin-Americans, but they are still the exceptions. In the diocese of San Francisco, formerly Mexican territory, three young priests have taken the initiative of asking the archbishop if they may devote themselves to the Mexicans. They have formed what they call 'The Mexican Mission Band,' which by its name indicates the kind of work which has to be done. One of them was established in a little village, two or three years ago, since when religious practice has risen from 100 to more than 1,000 persons.

In the cities, and especially at Los Angeles, where the number of persons of Mexican origin is estimated at 340,000, or at San Francisco, there are regular parishes in the immigrants' quarters and also a certain number of national Mexican parishes. They are, however, very insufficient in number. In Chicago, the Mexican church in the centre of the city is the largest parish of the whole diocese.

Protestant propaganda amongst these new arrivals is intense. It is intelligent and suited to them and plays upon their religious ignorance. In the little town of San José, not far from San Francisco, there are 21 Protestant Mexican churches, while two or three regular Catholic parishes and one Mexican mission share the city from the Catholic point of view. Out of the six to eight million Mexicans now living in the United States, we can conclude that a large number have lost all active contact with the Church and have become indifferent or else Protestants.

Especially since the war, the *Porto-Ricans* are arriving in large numbers, mainly in New York City. They are beginning to emigrate also to other cities, Chicago for instance. They also have no native priests and suffer religious neglect to a great extent. In the city of New York alone they are estimated as numbering at least 450,000. One example may illustrate the extent to which they have been lost sight of. At Manhattan (New York) a census taken in the district situated below 14th street revealed the presence of 3,800 Porto-Rican children of school age attending the public schools against a mere 80 in the Catholic schools. Among the former 2,400 children are receiving no religious instruction.

The number of Catholic *Negroes*, in spite of the high birthrate of this section of the population, has hardly increased since the Civil War. If one leaves out of count the twelve last years, which have seen a veritable negro

exodus towards the cities of the East, Middle West, and to a certain extent, the West, one cannot say that any systematic effort at conversion has been undertaken on the part of the established Church. Some missionaries with admirable zeal, such as the Josephites or the Fathers of the African Missions, or again, the Franciscans, were working in the South. Racial prejudices among Catholics have retarded the work of conversion or even accentuated the abandonment of the Faith among many negroes. Who does not know those neighbourhood of the large towns in the North in which for fifteen or twenty years negroes were not admitted into the local churches? At the present times a considerable proportion of the yearly conversions come from the negro population of the industrial cities. In Chicago, for instance, almost 30% of the converts are negroes, although they represent only 14% of the population of the city.

2. General Causes of Dechristianisation.

After having rapidly surveyed the particular causes which, in the most important of the national groups, may have contributed to the loss of the Catholic Faith, we would like to examine the general causes of dechristianisation. American Catholicism as a whole is now undergoing a sociological transformation which sets it at a crucial point in its history. After about 1930, the great immigration from Europe to the United States came to an end for reasons both legal (laws against immigration) and economic (crisis). During the 19th century and the beginning of the 20th, Catholics arriving in the States formed part of minority groups, most of them being poor, ignorant of the language and practising a religion different from that of the majority in the country to which they had come. In order to survive economically and socially, they had to live in groups, even in ghettos. This necessity of a social-economic order caused them to create institutions in the interior of their groups. The national parish, created at the request of the immigrants themselves in the districts in which they lived, was the basic institution for Catholics. It not only fulfilled a religious function, but also a cultural, educative, and social one. It was in the parish that one could hear and speak one's national language, the children were educated and associations of mutual aid were formed.

The social control of the national parishes, on the secular as well as the religious level, was efficient. Even today in the Polish parishes of Chicago, only 2 % of the Poles marrying in these churches take partners of non-Polish origin. Up to a certain point we might compare the part which they play to that of European rural or French Canadian parishes of the same period. Indeed, this

social control maintained a high level of religious practice and was a counterpoise to the uprooting caused by the city life. But it had also another effect : that of enclosing Catholics in particular groups and affording few outlets into the life of the nation as a whole.

At the present time this sociological context is in process of being transformed. The assimilation of national groups is taking place with increasing rapidity since the end of immigration. Those of the second and third generations speak English and no longer look upon themselves as belonging to a national group distinct from the American community. The need to associate with persons of the same origin is rapidly disappearing and very few Americans of the third generation could say in what town or village their European grandfather was born. Even the knowledge of their ancestral tongue as a second language is more and more rarely to be found. Another important factor of this assimilation is the mobility of the American population and especially the tendency of the cities to spread and to lose their population to the benefit of suburbs. This fact goes back to the beginning of the 20th century, but has developed particularly with the increase in the numbers of cars, making journeys easier. The European immigrants established themselves in the central districts of the cities near the industries which could provide their means of subsistence, and it is in these districts that all the typical institutions of immigrants are to be found, including the national parishes. There is an almost perfect coincidence between the situation of their churches and the industrial neighbourhoods. In Chicago, out of 140 national parishes, only two or three are exceptions to this rule.

At the present time, these districts are emptying or changing their populations. Migration is taking place either towards the suburbs of the same city or to the cities of the West coast. Neither the suburbs, nor the cities in the West, like San Francisco and Los Angeles, possess many national parishes, because the need does not make itself felt. It is in fact a people already assimilated that arrives in these cities, except for the Mexicans. As soon as a family has succeeded in rising in the economic and social level, it tries to find a house in the better districts. If this family is of the second generation, the move is the sign of a definite break with all former national ties. If, on the contrary, it is a question of immigrants who have succeeded in establishing themselves in the new country, they enlarge their social relationships and often progressively abandon their minority group. For children in any

case, the incorporation in a new community brings about a total assimilation with it. From the religious point of view, the consequences are grave. The social control exercised by the parish disappears: a personal effort has to be made to join a new parish which has a different atmosphere from the former one. Culture and parish are no longer linked together. More extensive social relations are formed with persons who are not only of different nationality, but also of a different religion. In a word, it is a matter of emancipation. It often happens that the national parish, far from encouraging the move to a territorial one, tries to keep its parishioners, even after their migration. The difficulties of contact and geographical distance are usually very harmful. In the suburbs, the number of parishes and especially their organization directed mainly to conservation and not to the welcome of outsiders, certainly does not respond to the needs of this sociological change. Certain bishops are multiplying small parishes in the new urban districts and that is a remarkable initiative which can be admired for instance at Minneapolis or Detroit.

The national parish itself is gradually losing the sociological influence which it exercised in the past. Numerous sections of life have been taken over by other institutions: social security, trade-unions, credit banks, commercialised amusements, public schools, etc.; by this fact, the influence which it had over the whole life of the national groups is greatly diminishing. Only the formation of a specialized Catholic Action could ensure a really christian atmosphere in these new surroundings and institutions; unfortunately, we are far from having arrived at it in the United States.

To sum up, we may say that the American Catholics are now experiencing the consequences of the social changes caused by urban life, while the Church in Europe has undergone them in all their rigour for the last hundred years and more. There is no doubt that this stage is the cause of serious losses for the Church in the United States.

III. RELIGIOUS PRACTICE IN THE UNITED STATES AT THE PRESENT TIME

After this brief survey of the question of the number of Catholics, and the sociological influences which are now acting upon the development of American Catholicism, this second part of the article will be devoted to some more definite facts concerning certain aspects of religious practice.

I. *Sunday Observance.*

A recent investigation undertaken by the *Catholic Digest* with regard to religious practice among American Catholics resulted in the following figures: 62 % for regular religious practice every Sunday, 12 % for once or twice a month, 8 % three times a month, and only 18 % not at all.

These figures must be taken with caution, for as a matter of fact, the method of enquiry employed is particularly delicate when applied to the religious question. Sunday Mass is a serious obligation for a Catholic, and to ask him if he is entirely or only partially faithful to it is asking for a confession. According to the same investigation, Catholics of over 17 years of age should amount to 23.7 millions in the States. This number, too, could be disputed. If we take the number baptised into the Catholic Church as our basis, it is certain that the percentages given above are far higher than the reality. But what is the reality? It is difficult to discover; some examples may help us.

a) *The large cities of the East and Middle-West.* It is in the big cities of the East and Middle-West that the Catholic population is most numerous in the United States and it is also in this region that the population is most dense. In it are the cities of New York, Boston, Philadelphia, Baltimore, Washington, Pittsburg, Detroit, Chicago, South Bend, St. Louis, Milwaukee, and Minneapolis-St. Paul. The material at our disposal for the evaluation of religious practice is greatly reduced.

In the diocese of *New York*, which comprises the peninsula of Manhattan, Bronx, and extends a little beyond into the suburbs, but is separate from Brooklyn, an investigation was carried out some months ago by the Chancery Office. The results have not been published, but from reliable sources we are assured that the number of attendances at Mass on the Sunday of the enquiry, was 500,000. Now, the number of Catholics given in the *Catholic Directory* is 1,319,000. It would seem, however, according to calculations based on a comparison between births and baptisms in the same diocese that we ought to estimate the number of baptised Catholics as at least 1,600,000. The percentage of Sunday observance would therefore come to about 30 %. For a large city like New York, with all its social and moral problems, the figure is a respectable one, but unfortunately, clergy and laity are under many illusions on

¹ *The Catholic Digest*, December 1952, Col. XVII, No. 2, p. 5.

this point and believe in a much higher percentage. Only the publication of the results of the enquiry in their entirety could bring about a better sense of the reality.

At *Chicago* some parochial investigations have been carried out. Practically none of them could be undertaken on the basis of the total population of a parish, for that figure is not known.

In one parish in Chicago¹ situated in a neighbourhood where the population is assimilated and, therefore there is no problem of a national minority, and where 65 % of the middle class families own their own houses, attendance at Mass on Christmas Day was compared with that on an ordinary Sunday. Attendance on the ordinary Sunday was shown to be 72 % of the attendance at Christmas, but this figure was respectively 64.83 % for men and 77.32 % for women. It is quite certain that all the baptised did not come to Mass on Christmas Day. On the ordinary Sunday, the adults were divided as follows: 61.91 % women and 38.09 % men, while there is an equal number of men and women in the district. At Christmas, the percentage only varied by 0.8 % in favour of the men. This notable difference between religious practice of men and that of women will be still more accentuated when we come to speak of communions.

In the same parish, the custom is that the parents accompany the child to the altar at the time of its first communion. In 1952 on that occasion it was found that 50 % of the fathers and between 35 % and 40 % of the mothers had not been to the sacraments for more than a year.

The chaplain of a hospital in the same city estimated that a third of the Catholic patients had not practised their religion for at least 5 years.

These few indications, in addition to other facts concerning marriages or religious instruction, permit us to suspect the existence of grave difficulties in Chicago. And yet, our percentages are probably optimistic. We must recollect that the number of parishioners given by the parish priests of the city in 1950 — a million — seems to be lower than the real figure. A calculation based on the proportion of baptisms with regard to births, and of Catholic funerals with regard to deaths, makes us think that there are at least 1,600,000 Catholics in the city.

b) *The large cities in the South.* From the religious point of view, we may make a distinction between two kinds of towns in

¹ Fr. HOUTART, *Parish Survey in Chicago*, 1953.

the Southern States. On the one hand, there are the towns with an overwhelmingly Protestant majority, such as Atlanta in Georgia, Birmingham in Alabama, Memphis in Tennessee, and on the other hand, a certain number of towns in Louisiana and Texas in which the Catholic population is larger, either because of French colonisation, or owing to the presence of inhabitants of Mexican origin. For the former group of towns we do not possess many details concerning the religious practice of the Catholics.¹ For the second group, we have a few facts.

New Orleans was the site of the famous investigation published in Fr. Fichter's book: *Southern Parish*.² This enquiry was the subject of numerous commentaries, and we know that the author was not authorized to publish the three last volumes of his work. There is no doubt, however, that the data concerning the religious practice are worthy of credence, even if some criticisms could be made as to method and presentation. According to Fr. Fichter, a general enquiry gave a percentage for the city of 46.09 % of attendance at Sunday Mass. The average of the parish under survey is better, since it amounts to 57.43 % of regular attendance, 14.73 % monthly, 8.56 % half-yearly, 7.77 % yearly attendance and 11.51 % of total absenteeism. It must be noted, however, that Fr. Fichter's enquiry applied only to those persons considered as 'parishioners,' and not to the total number baptised in the Catholic Church. Other elements of the enquiry in this parish, which we shall give below, clearly indicate that, if this latter basis had been adopted, the results would have been sensibly different.

At *San Antonio*, in Texas, a rapid survey made in several parishes situated in the Mexican neighbourhoods revealed a Sunday attendance of between 15 and 20 % of the total population of these parishes. It is quite probable that a similar situation exists in most of the Mexican sections of the towns in Texas, New Mexico or Arizona.

c) *The big cities of the West*. The Western American towns are younger than their sisters in the East and South. Los Angeles had 11,000 inhabitants in 1880, while New York then had nearly 2 millions. Their sociological characteristics are rather different,

¹ The census of St PATRICK in Washington D.C. gives 76 % of regular Mass attendance — HAROLD FOSSELMAN, *Transitions in the Development of a Downtown Parish*, Washington D. C., 1952.

² JOSEPH H. FICHTER, S. J., *Southern Parish: The dynamics of a city Church*, Chicago, The University of Chicago Press, 1951.

especially as concerns immigration. Most of the inhabitants of these towns are Americans of the second or third generation, if not more. The Asiatics and Mexicans are exceptions to this. Certainly, there are immigrants from Europe of the first generation and especially Italians, but in a far smaller proportion than in the cities of the East. This fact explains the small number of national parishes.

In *San Francisco*, the archiepiscopal chancery causes the Sunday attendances to be counted twice a year. Each parish must send in the number of men, women and children present at the different masses. The utilisation of this material, which is so important for a real knowledge of the situation in the archdiocese has, however, not been carried very far. Also, the absence of exact information as to the number of baptised renders all calculations very difficult. The chancery estimates the practice of the city of San Francisco to be about 35 %, while other estimations are lower.

At *Los Angeles* up to now there has been no enquiry or investigation of any kind. Some estimates based on a direct knowledge of pastoral problems allow us to say that, probably, religious practice of Catholics on Sundays does not go beyond 40 %. The diocese of *San-Diego* in California, not far from the Mexican frontier, has a Catholic population of 185,000. For the last two years the bishop has held a general mission (drive) in his diocese, with a view to bringing back the lapsed Catholics and to make the Faith known to non-Catholics. This effort alone has brought back 4,784 Catholics. The average percentage of practice probably does not rise higher than that of the two towns previously quoted, San Francisco and Los Angeles.

d) *The small towns*. In the small American towns, the percentage of Catholics varies very much from one place to another ; it may vary between 90 % and a mere 4 or 5 %. Generally speaking, however, the religious practice of the small towns is far higher than that of the large cities. Especially when there is a small number of Catholics, the social control of the group is stronger and is a great help to a more regular practice. The contact between clergy and faithful is facilitated. There may be some exceptions, and a certain little town in Arizona will have less than 50 % of practising Catholics. Often it is a matter of national groups : Mexicans, Italians. In a small university town in Indiana, Bloomington, where there are only 1,200 Catholics among 28,000 inhabitants, the practice is estimated with a fair amount of certainty as being 75 %.

In his remarkable study on the diocese of St. Augustine, Father

George A. Kelly gives for the Catholics of Florida, who are 87 % urban, a rate of 70 % of regular Mass attendance.¹

e) *The country districts.* Contrary to most of the European countries, American Catholicism is mostly urban. It is in the towns that most of the European immigrants are concentrated and also in them that the institutions of the Church have been developed most rapidly. At the present day, the country is, from the Catholic point of view, completely neglected; the cries of alarm of Mgr Ligutti, director of Catholic Rural Life Conference, are well founded. The proportion of American villages which possess a Catholic church is small, and rarer still are those which have a resident priest. There was a time when for Catholics to emigrate to the country meant an almost inevitable loss of the Faith. Some exceptions exist: Polish and French Canadian Catholics have peopled a large number of villages and small towns in New England and the villages in Louisiana contain a high percentage of Catholics. In this situation, the loneliness of numerous Catholic families has made religious practice and instruction very difficult, and indifferentism, as well as going over to Protestantism, are not unusual.

2. *Frequency of Communions.*

Reception of the sacraments is said to be very frequent among American Catholics. Three examples can give us an indication of this: a Chicago parish, one in New Orleans and one at Bloomington, the little university town in Indiana².

The preceding paragraph concerning Sunday observance allows us to see that the three cases are clearly above the average.

a) *Chicago.* — The percentage of adult Communions at Mass at Christmas was 40.52 % in this parish, being 36.55 % for men, 43.44 % for women. The percentage for children was 57.16 %. On an ordinary Sunday, 18.15 % of the adults present at Sunday Mass received Holy Communion, being 10.18 % men and 23.05 % women. The day of the survey was the monthly general Communion for children, and 39.36 % received Holy Communion.

In this parish containing about 7,000 people, there was an average of 160 adults at Mass each morning and an average of 103 adult Communions or 1.46 % of daily Communions.

¹ G. A. KELLY, *Catholics and the Practice of the Faith*. Washington D. C., 1946.

² In Florida, 33 % of the Catholics receive the communion nearlyly (G. A. KELLY, *o. c.*).

b) *New Orleans*. — We again select information from Fr. Fichter's book concerning the parish already mentioned. The parishioners numbered about 6,000. The Communions were as follows : daily : 1.38 % — weekly : 9.32 % — monthly : 12.24 % — never : 21.15 %.

On the First Fridays there were in the course of the year, an average of 335 adults who received Holy Communion : 273 women and 62 men.

c) *Bloomington*. — In the parish, in which were about 1,200 Catholics, an average of 200 received Holy Communion on Sunday (including children) — the First Friday, about 100, — and during the week about 40. These proportions cannot in any way be considered as extraordinary and they help us to bring more realism to the statements concerning the reception of the sacraments in American parishes. There is, however, no doubt that there is a striking difference between the reception of the Sacraments in some parts of Europe and Latin America, and that in the United States.

3. *Religious Instruction.*

The number of Catholic schools in the United States is very large, and there are few parishes without an elementary school¹. The secondary schools are fewer in number. All the same, a great number of Catholic children are to be found in the public schools. In the States these are neutral, that is to say, they do not furnish any religious instruction,

In the big cities the religious instruction of the children in the public schools is a very complicated problem. It was estimated that in Chicago during the past year more than 37,000 Catholic children attended the public schools. For children in the primary grades, instruction is usually given twice a week in the parish school by the nuns in charge, but the great difficulty in locating the children and the irregularity of many of them affect the efficacy of the teaching. In the parish which Fr. Fichter studied at New Orleans, the leakage between the baptised children and those who make their First Communion is 32.93 % ; so we can estimate the loss which already takes place between those two dates in their lives.

Still more serious is the problem of teaching the children in the

¹ Monsignor O'Hara, Bishop of Kansas City, estimates that more than two million Catholic children are in State elementary schools only. Cf. *The Parish Confraternity of Christian Doctrine in the United States*, in *Lumen Vitae*, Vol. VI (1951), N^o 1/2, p. 368.

high schools, that is to say, between the ages of 14 and 18. The proportion of Catholics in these public schools is higher than in the primary schools and it is again incumbent on the parish to organize their religious instruction.

Actually, many parishes organize nothing. In San Francisco, for instance, the parishes which do anything are the exceptions. In Chicago the position is rather better, but not much. In New York the same applies. In the parishes where an effort is made, the results are generally disappointing. One parish in San Francisco collects together each week about 6 to 12 young people, while several hundreds are within its bounds; another is pleased to welcome 10 % of them. In Chicago 30 to 35 young people attend the religious instruction organized in one parish, but it is estimated that the number of young Catholics in the public high schools is about 300. The investigation in the New Orleans parish revealed that between baptism and the age of 19, 42.49 % children stop to keep in touch with the Church.

The lack of religious instruction for the children in public schools, which the archconfraternity of christian doctrine is trying to remedy, is a new subject for reflection with regard to the real position of American Catholicism.

4. *Marriages.*

We will end this survey of religious practice of Catholics in the United States by a few remarks concerning marriages.

In that country divorce has made disquieting progress. While, in 1890, 1 marriage in every 20 ended in divorce, in 1952 it was 1 in 4. The social atmosphere itself with regard to divorce has changed and many Catholics have been affected by it. In the American parishes, the principal problem is unquestionably the matrimonial one. The priests often spend several hours a day in receiving in the rectory, persons who want to regularize their matrimonial situation. These contacts usually happen on the occasion of the First Communions or baptisms of the children, or when a census is being taken in the parish or when parents are encountered at the school or catechism. The clergy are very conscious of the gravity of the problem and it is doubtless the reason why the Christian Family Movement has been more successful among priests than the other Catholic Action movements.

At San Francisco, the Chancery estimates that the number of invalid marriages among Catholics in the diocese is about 40 %. We must mention in this connection that the problem is much more acute in the Western cities than in the rest of the country.

The atmosphere is still more free, the social control of the national groups or others is practically non-existent, and there are many irregular ménages which come to these cities from the East or Middle-West.

However, in all the large cities the question is a serious one. In Chicago, a small parochial survey revealed that, in certain districts, about half the households in which at least one Catholic was concerned were irregular. In a suburban parish, in the street in which the church is, 6 out of 15 were counted.

We may state in conclusion that it is very difficult to give a comprehensive opinion with regard to the religious practice of Catholics in the United States. On the one hand, the regions differ greatly from one another, and on the other, the statistics available are still in an embryonic stage.

There is no doubt that in many places the religious practice of American Catholics is superior to that of European Catholics. We must not, however, forget that this is chiefly in the cities and that the United States do not possess fervent country districts, such as are to be found in Flanders, Brittany, Alsace-Lorraine, or in Bavaria, and elsewhere, and which are still a reserve for numerous priestly vocations. Now the religious situation of towns of which we have knowledge is serious, even in the United States. We have stated that the sociological conditions of American catholicism are in course of transformation and noted how this change is influencing religious practice. The exterior development of the Church in the United States in recent times, chiefly due to the economic conditions of the last 15 years, is doubtless remarkable and indispensable in view of the needs of the growing cities, population and education. There is, however, a risk that this expansion may hide the other aspects of the case from those even who have most reason to perceive them clearly.

The danger of American Catholicism is that, by comparison with European or South American Catholicism, it may have illusions as to its own situation. Its merits are great and its contribution in the Church's life is considerable ; it may even be hoped that in certain matters its real influence in the government of the Church may increase. It is, however, faced with very grave problems which a simplist optimism cannot solve. Let us hope that a frank view of them and serious investigations may awaken among American Catholics a disquiet which will result in spiritual and apostolic efforts ; this is already the case among some groups of priests and laity.

Islam and Catholic Apostolate ¹

by George CARON

II. CHIEF CHARACTERISTICS OF ISLAM

We now come to the important features of Islam which give it its particular physiognomy. Unfortunately, we cannot here do more than point out the most outstanding, with the risk of not giving their true value to the various slight differences which would contribute to the sharpness of the portrait. Lacking time and space, we will therefore confine ourselves to a sketch, which, although sympathetic, does not dispense the reader from elaborating it for himself.

How does the Moslem appear to laymen like ourselves? The impression may be summed up in the following terms: the Moslem is a man with a deep sense of the adoration and worship due to God, and he is a man of prayer. He obeys a moral and religious law which is uniquely a positive code revealed to Mahomet and embracing the whole of man's life. He forms part of a community which has neither religious hierarchy nor authority. The Moslem is also characterized by an absolute certitude of the rightness of his religion. These are the various points which we will attempt to define.

1. *General Attitude of Adoration and Worship.*

It was the religious sense of the Moslems among whom they lived which brought Psichari back to God and made Charles de Foucauld reflect. But it is not only those who think deeply who are impressed; the most superficial tourist cannot help but be struck by the zeal, the total lack of human respect, of the Moslems who, the moment the car stops, in the long journeys in southern Algeria, get down, go a little distance away, open their carpets or mats and say their ritual prayers.

¹ See *Lumen Vitae*, VIII (1953), pp. 569-572.

Conversations are sprinkled with references to God, invocations, reminders of the Judgment, of death and the hereafter. The ease with which the Four Last Things are spoken off astonishes the foreigner. It is so different from the 'Christian' attitude, which makes it so difficult to prepare a person for death and attract his attention to the only problem which matters at that time without distressing the family. One could say accurately that death is part of Moslem life, it is spoken of and thought of as something obvious to which all must come.

And this attitude is not taken up for the purpose of impressing non-Moslems. The soul of the Mohammedan is fundamentally religious. There are of course illogicalities of behaviour ; where are there not ? Positivists might say that they are only believers because they are still in the theological age. But is this an inferiority ? Should we be where we are if we had preserved a lively notion of God the Creator Who is at the origin of all and on Whom all depend ? Mohammedans have this belief firmly rooted in their souls. One can truthfully say that they live in the presence of God, and have a lively and conscious idea of the adoration due to Him. God is all to them. In trouble, in obscurity, in the midst of difficulties, they have recourse to none but Him. God is so intensely all in all to them that they have lost sight of secondary causes. He is not merely the First Cause but the Unique Cause, and this has its practical consequences which are numerous and important.

Normally a Moslem prays five times a day at the canonical hours. Even if he fulfils this obligation in private, he has the definite sense that he is acting in common with the religious community to which he belongs and in the very language of the Koran. Nothing is so moving in Moslem countries as this call to prayer floating down from the minarets and emphasizing the bonds of the intense unity between all the members of the Umma, dispersed throughout the world. Nothing is better calculated to revive in each one the feeling of pride in belonging to this people chosen by God, and the persuasion that they alone are able to render the praise of adoration due to Him. Think of this remarkable cohesion in adoration, without comparison in the annals of history. During thirteen centuries, millions of men and women, differing in race, nationality, economic standards of life, socially and intellectually, have been knit together by their faith, by the language in which the Koran was written and by their way of life.

2. Obedience to a Positive Revealed Law.

This positive law is, first and foremost, the Koran, which is looked upon as having been revealed by God to Mahomet. For the faithful of Islam, in the reverence which they feel for the Koran, the personality of Mahomet disappears and they are acutely conscious of being in the presence of the very word of God. This is an indisputable and undisputed fact in the Moslem world. It is not a matter of a unique revelation such as that which Moses received on Mount Sinai; the revelation given to Mahomet was a successive and progressive one adapted to the needs of the growing community and spread over about twenty years. The present text dates from the Caliph Othman, the third successor to Mahomet, who collected together all the scattered fragments, incomplete collections and official texts for recitation which the community possessed, about 650, that is to say about twenty years after Mahomet's death. This is what we might call the 'Vulgate,' accepted by the community of the faithful, all other versions having been suppressed or burnt; variants are few in number and of little importance.

The Moslem reverences the Sunna besides the Koran. This is a collection of traditional 'sayings' and 'acts' of Mahomet. Although far less reliable historically than the Koran, the Sunna is placed on the same basis as the authentic source of Moslem law and serves to complete the Koranic data where they are vague or uncertain.

There is a very great difference between the positive law of Moses and that of Mahomet as regards observance by the faithful. That of Moses presupposes the natural law inscribed in men's hearts; it is only the formulation of truths which men ought to know, but which God in His goodness has willed to demonstrate very clearly in order to help them in their difficulties here on earth and to protect them against their propensity to err and become involved in the things of the senses. It has in fact a universal bearing and has been embodied in the Gospel revelation.

This is not the case with Islam. Mahomet's revelation does not take anything for granted, but is, so to speak, God's Charter for His elect. It alone is enough for men's conscience in what it commands and forbids, being an emanation from the sole almighty will of God (without considering the other divine attributes). That which is commanded or forbidden is so uniquely in virtue of the free will of God, with no foundation in man's nature or constitution, and in consequence what is commanded or forbidden could quite well be reversed if God so willed. There is no objective religious morality in Islam, but only a strictly positive one.

3. *This Positive Law Affects
the Whole of Moslem Life.*

The religious law of the Koran regulates the whole of the lives of the faithful with no distinction whatever between temporal and spiritual matters. This characteristic must be noted carefully, for it dominates everything. It is an instinctive feature of the conception which all Moslems have of life and its various relationships, and to lose sight of it leads to a distorted view of many of their notions. Indeed, it is only very rarely that Christian and Moslem standards coincide in fact, although they may be defined in the same terms.

If, for instance, one attempts to compare the Christian and Moslem civilizations, one soon finds that there are many more differences than resemblances. The very vivid idea which Moslems have of the union of civil and religious authorities has for long been lost sight of in Europe and, generally speaking, in all Christian countries ; to be precise, since Our Lord Jesus Christ distinguished in the Gospel between what belongs to God and what to Caesar. We think of everything in terms of either temporal or spiritual, and it is this Western point of view which is particularly irritating to the Moslems, who call it materialistic. The western nations only concern themselves with temporal affairs, while Islam, even considered in its purely temporal aspect, remains permanently religious.

Our way of thought is as inconceivable to the Mohammedans as is theirs to us, for the starting points, situations created and the state of mind which results, are on totally different planes. When we speak of the Christian civilization we mean a cultural system with Christian principles at its *base*; in other words, Christianity, remaining in its spiritual sphere, leaves all the technology of the temporal in the hands of those responsible, judged to be capable of their charge by the different countries, whether they are Christian or not. It is entirely other in Islam ; religion, as such, not only *inspires* temporal life, but *regulates* it in all its aspects to the least detail. The prescriptions of the Koran govern all, as much in civic life as in social and private. As a Moslem said in a conference given at Tunis on the Psychology of the Oriental (H. Sebaï, in Public. of the IBLA, No. 5, 1942) : " The thought of sin governs our whole behaviour. " The distinction between the religion which *inspires* and one which *rules* actions in the whole of their material framework must be understood if we are to understand the difference which exists between Christian and Moslem civilizations.

4. *A Community without Hierarchy nor Authority.*

The moslem world, the Umma, is not a Church. The word church represents something very definite for us. The Church is a hierarchical and monarchical society. Let us briefly explain these two terms, if only to understand clearly what we are talking about.

The term 'hierarchical society' can be taken in its ordinary or in its strict meaning. In the ordinary sense, it signifies an organic group in which those who hold power are subordinate one to the other. In the strict and theological sense, when it concerns a religious society, the expression 'hierarchical' means a great deal more. In actual fact, the aim of a religious society is to regulate the relations between God and men. From the moment when divine revelation determines the method of this relationship, that is to say, how God wills to be honoured and served, men no longer intervene. If God wills that this society should be hierarchical, the organic group must be so constituted that, 1st, there are responsible men who hold their power from Him, and 2nd, there are powers which enable this society to attain its end, and to live, develop and endure to further that end. In this case then, the power must come from *Above* and the holders possess it as soon as they have, in some way, been invested. They hold nothing from the people, neither their designation nor the extent of their power. The people cannot modify the 'constitution' in any way whatever, it being by hypothesis divine; nor can the holders of the power, except as the legislation of God has ordained and under the conditions, laid down by Him. This is the basis of the Catholic hierarchy.

The Moslem community, the Umma, is something very different. In its founder's intention, it is designed to enlighten the faithful as to their duties towards God and to make them pleasing to Him. Appurtenance to the Umma puts the Moslem in the best conditions to acquire the right to receive God's benefits in this world and the next. But the society has no visible being, *no organic link*, instituted by God between its members. It is therefore, something other than a church.

In Islam, no one would dream of changing the least thing in the Koran, which is the code of living and relationship with God. It is this faultless fidelity which has formed the cement binding the community together throughout the centuries. Theocracy if you will, but theocracy without any ecclesiastical organization, and, to go further, without any spiritual authority, properly so-called. Profoundly equalitarian in their sentiments, the Moslem community does not recognize in any of its members spiritual power over others.

The reforming Salafiya taught this in complete conformity with Moslem tradition. "One of the greatest and most noble principles which Islam has proclaimed is the abolition of religious power. What some call religious power does not exist in Islam," wrote the Sheikh Mohammed Abdu, who died in 1905 and who was the great organizer and theorist of this orthodox reforming movement. The passage was quoted and fully endorsed by Rachid Ridha, the reforming leader who died in 1935. As for the learned ('ulama') "those who bind and loose," it is in the name of the community that they formulate their decisions. It is merely a matter of exercising a right, or rather the accomplishment of a duty which is incumbent on any Moslem who is capable of it, that is, of judging the conformity or nonconformity of an action with the revealed and intangible laws formulated by the Koran. Islam has therefore its 'clerics,' its doctors of the law, but not a hierarchised clergy forming an authentic authoritative body.

5. Complete Certitude in the Just Claims of Islam.

Mahomet called himself the seal of the prophets, signifying that he comes at the end of revelation. Moreover, and this makes it obligatory and an absolute moral necessity for all men to believe in Islam, the religion which Mahomet brings is an authentic return to religion as God originally designed it to be. An authentic and exclusive return; the Jews are prevaricators and Christians have betrayed the teaching of Jesus. In consequence, Islam does not complete what has gone before; it does not take it into account, but *reestablishes* what was at the beginning, and even before there was any beginning, for Mahomet came to recall the force and persistence of the contract ('mithaq') dating from before the creation. This leads to the conclusion that all the People of the Book (Jews and Christians who have received a revelation) should refer to him to rediscover the purity of the true doctrine. It follows that this applies to all men. There will be no one after him. "Whosoever looks for another religion than Islam, (that) will not be accepted from him and he will be in the last (life) among the lost" (Koran, 3, 79). But stronger even than this passage, which may not have the full and unconditional sense that appears at first sight and which is in opposition to Koran 2, 59, Mahomet was of the opinion, manifested in the Koran, that this divine disposition directing men to Islam was prepared when God assembled all the sons of Adam in a kind of pre-creation, to make known to them in advance their total

dependence on Him. "When thy Lord drew descendants from the loins of the sons of Adam to make them bear witness when they meet one another, 'Am I not your Lord?' they will answer: 'Yes, we are witnesses!' for fear that you may not say on the day of the resurrection that 'We have not troubled ourselves about that'" (Koran, 7, 171). Every man who comes into the world carries like a seal upon his heart this attestation of pre-eternity. In this way, every one has an innate bias towards Islamic teaching. Aggregation to the Moslem community becomes an explanation of the 'mithaq' (contract). And the Koranic prescriptions are precisely those rules and guarantees which God liberally bestows upon those whom He has predestined to be faithful to the 'contract.'

Animated by an ardent zeal for the safeguarding of the divine transcendence and almighty power, and at the same time by a true respect for the person of Jesus, the Son of Mary, Mahomet, it seems in quite good faith, accused the Christians surrounding him of being unfaithful to the spirit and teaching of Jesus and of holding in their hands a Gospel which had been deliberately falsified. Under Nestorian influences, doubtless still undefined, but undeniable, Mahomet set himself to emphasize the sole humanity of Jesus and to attempt to re-define His teaching as it appeared to him from this point of view. Christians have made a God of Jesus; not only did He never think this nor ask them to do so, but, in numerous passages of the Koran, Jesus Himself pronounces words which affirm His personality as man only and adorer of God like other men, which permits Mahomet to stress in other places the unique sanctity of Jesus and His quality as a very great prophet.

And this forms part of all Moslem thought.

(to be continued).

Painters of the Passion

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It is rather more than a year since there was an article in this review on three painters of the Nativity.² By way of prefatory remarks, we pointed out that art is an instrument by means of which we penetrate beyond the appearances which impress the senses into inner realities. It seemed to us that the religious function of the fine arts was linked up with this general aim. We now intend to comment on some representations of Golgotha which three great masters have bequeathed to us. We may be allowed first to sum up briefly the history of the Passion in art and next to bring out the basic meaning of Calvary as artists have most often depicted it.

The Byzantines have devoted frescos and mosaics to Christ on the cross and we see Him, robed, looking down with an austere and imposing countenance. Eastern piety and imagination is touched by the memory of imperial majesty, and the divine power of Jesus is stressed more than His human tenderness.

Our ancient Roman crucifixes, whose artificers were under the Byzantine influence, give Christ this air of dignity, and sometimes also his long tunic.

Towards the end of the 13th century, Gothic art, at first calm and majestic, begins to be impregnated with emotion and feeling. It was then that Francis of Assisi hymned creatures and uttered his love for the Cross. At Rheims, one of the gables over the doorway is filled by the scene of the death of the Saviour. In a lower archway, the statuette of Christ (destroyed in the war) depicting Him on the Via Dolorosa, already shows, with a restrained soberness of expression, signs of a sharpened sense of the tragic.

¹ See *Lumen Vitae*, VII (1952), p. 549. — Address: Institut Saint-Bellarmin, La Pairelle, Wépion, BELGIUM (Editor's note).

² October/December, 1952, pp. 549-561.

During the 14th and 15th centuries, mediaeval feeling becomes refined and throws off restraint. Armies and epidemics were ravaging Europe ; sorrow and death were everywhere present.

When so many tears were flowing, so many faces reflecting their souls' sorrows, so many bodies wounded or sick, artists were depicting the tears and sorrows of the Lord and His Mother. Dating from that time, what a number of pietas there are in our churches, ' Burials of Christ, ' figures in wood or stone of Christ seated after the flagellation to recover His strength before suffering more ! The Belgian van der Weyden and the Master of Avignon, Giotto at Padua as well as Grunewald at Colmar diffuse the teaching received on the mountain at Assisi : " Let men's sorrow gaze at the sorrows of Christ ! Our pain identifies us with the Redeemer. He was mournful before us and our passion resembles His. "

At its beginning the Renaissance seemed to have paganized the arts but the Christian inspiration quickly regained its hold over sculptors and painters. There is perhaps no portrait of strength and youth more perfect than the ' David ' of Michelangelo. And yet this vigorous genius will soon be haunted by the vision of the Blessed Virgin supporting the dead Christ. Rubens, Rembrandt, Tintoretto and El Greco have all taken the subject of the Crucifixion. It is obvious that several of them, even when they are treating this sad subject, infuse a breath of conquest and victory into their work, which is not without its analogy with the exaltation of man proper to their period. Their enthusiasm was mingled with the apostolic zeal or mysticism which animates the whole Counter-Reformation. It is equally true to say that the masters of the spiritual schools, as did the Poverello in his time, have their influence on the artists' conceptions.

Art in the XVIIIth century is incapable of doing justice to these mysteries, especially to the Redemption. Does one single artist, with the exception of Goya, think of Calvary ? From the Romanticism which provides so many religious poets, we have received few pictures of the gospels and saints. Amongst the dramas resurrected for us by Delacroix' brush, the Agony and Sufferings of the Saviour find a place, but we have to wait for our own times before we again meet with artists of the Passion.

Wars and concentration camps have brought universal suffering to our generation. Desvallières, Rouault and Servaes have tried to heal our despair by evoking the sacrifice of the Man-God. In their eyes, Christ endures the anguish of the fighter and the prisoner.

Thus it is that throughout the history of art we discover all the

aspects of Jesus' sufferings. One painter or one period reveal them one at a time.

We perceive first of all that in Christ, God is no more affected by the Cross than by any other contingency ; the notion of His immutable grandeur is taught us by the Byzantines and Romans. Next, the image of the Passion becomes for the Gothic school that of love ; the Most High pursues us with His charity, immolates His human life for us, persuades us to suffer with Him. In baroque painting, Golgotha is described for us as the place where the victory of our salvation was accomplished.

Our contemporaries give the dying Christ a brotherly likeness to ourselves. Fifteenth century man sought to resemble the Saviour, now it is He Who shares our lot. While the Middle Ages said " Let us suffer with Christ, " we moderns cry rather, " Christ suffers as you do, His Passion is prolonged to reach and include yours. " Today, the Face of the Redeemer is everywhere and contains in it all the features of our suffering.

Each artist and each period is right. The feeling of the period finds for itself the representation of Calvary which seems especially appropriate. But the present can look back and, not content with what it has invented for itself, make its own the experiences and emotions of those which have preceded it. Yesterday, today and tomorrow, it is art's role to reveal to us in visible form the bottomless abyss of sorrow and love in which the Cross of the divine Master is plunged.

Passing from the general to the particular, we are about to meditate upon three works of art. We think them particularly suggestive, because each reflects a characteristic spirituality.¹

¹ Our analytical method has already been explained (*loc. cit.*). We wish to conduct the reader to an increasingly intimate understanding of the fresco or picture which we are studying. Beginning with the biography of the artists, we then describe the general theme of each picture ; next we go into the details of the forms and colours, and end by establishing the exact meaning of the works, the personal point of view of the artists.



GIOTTO'S, *Calvary* (Padua)

(Copyright Alinari)



EL GRECO'S, *Christ on the Cross* (Louvre)
Copyright Archives photographiques françaises)

Giotto's "Calvary" (Padua)

or, the Passion according to the Franciscan spirit,

El Greco's "Christ on the Cross" (Louvre)

or, the Passion according to the Teresian mysticism.

Rubens': "the Lance thrust" (Antwerp museum)

or, the Passion according to Saint Ignatius' mind.

I. THE PAINTERS

Giotto (1266 (1267)-1337) was born in a Tuscan village. He may have carried out his artistic education in Rome under Cavallini and in Florence under Cimabue. These two masters still belonged to the Byzantine school and it is said that Giotto also knew the French Gothic art.

He worked at Assisi and depicted the life of St. Francis on the walls of the upper church. Then, at the 'Arena' in Padua, he superimposed three lines of frescos of which the finest and most numerous are scenes from the gospels. Finally, at "Santa Croce" in Florence, he once again depicted the life of St. Francis in one of the chapels and, in another, the lives of the two Saints John.

Giotto was an architect and sculptor as well as painter, as was Michelangelo later on. Shortly before his death, he drew up the plans and carved the bas-

El Greco's real name was Domenico Theotocopuli (son of God). His genius is made up of various elements: Byzantine, which came from his Cretan origin (1541); baroque, learnt from Tintoretto during his stay in Venice, and Spanish, acquired, not at the Escorial where Philip II did not detain him, but at Toledo, where El Greco took up his abode in 1577 and died in 1614.

The most ancient of the Spanish capitals already looked as it does now; palaces heaped upon one another, convents and churches crowding on the steep slopes of the Tagus. Numerous traces can be seen of the Moorish conquest. In leaving his native country, El Greco did not finally quit the East, but found it again in Toledo with part of its spirit and some of its aspects.

At the end of the 16th century, Cervantes was at the height of his powers. St. John

Rubens (1577-1640) was a fortunate man and endowed with many gifts. In his home at Antwerp, which a recent restoration has enabled us to see in all its former splendour, he painted hundreds of pictures for the Church and for various kings, supervised the work of his pupils and studied the masterpieces which he had acquired and which made his home a private museum for his use alone.

As ambassador for Isabel, the governor of the Catholic Low Countries, he visited the courts of France, Spain and England. Wellknown humanists met him or corresponded with him. He was familiar or acquainted with six languages. The affection of his young wife, Hélène Fourment, cheered his declining years, as the sun lit up the countryside of Ellewijt, to which he had retired.

His life was of an exemplary regularity.

reliefs for the campanile of the cathedral of St. Mary of the Flowers.

Giotto and Dante were contemporaries and friends. The poet's verses speak of the painter and the painter's brush has handed down to us the features of the celebrated writer.

Giotto's frescos are solemn, majestic, sculptural: the effect of the Byzantine influence, the memory of Dante and of Gothic arches. And yet the artist, breaking with the hieratic traditions of the decorations in the Eastern churches, sets himself to observe and represent nature. His influence in this way was great in Europe. He owes some of his realism to his peasant origin, but it is mainly from Il Poverello that he inherits his keen sensitiveness and the depth of his emotions.

The Christians of those days had learnt at the school of the Stigmatic of Alvernia to keep their souls fixed on Christ and to imitate the Divine Master in everything. Should we be surprised then, when we find the most genial work of Giotto

of the Cross lived until 1591. St. Teresa, who had died a little earlier, was still vividly remembered. Spain was at the end of her golden age.

El Greco is among the greatest religious painters. One of his chief works shows us "the burial of the Count of Orgaz" and his accession to eternal joy (the church of Santo Tomé, Toledo). There are numerous Calvaries and several Resurrections by him. The town of Toledo often figures in his pictures as the landscape background or even as the principal subject.

Rubens was the father of a numerous family; he assisted at daily mass and chose a permanent confessor for himself. Among his children were a priest and a nun.

Christian sentiment is preponderant in his painting, as witness the ceilings and retables which the Jesuits of Antwerp ordered from the master and which were the glory of their church until they were burnt or removed.

St. Ignatius of Loyola's ideas regarding the use of creatures had become rooted in the artist. Claudel writes of Rubens in *Le soulier de satin*: "All beauty comes from God and should it not return to Him? It needs the poet and the painter to offer it to God, to add one word to another and to make the whole into a thanksgiving and gratitude and prayer preserved from the ravages of time."¹

This great man was, however, not without trials, during his childhood's exile and the death of his first wife, Isabelle Brant, "so good, so honest and virtuous that everyone

¹ *Le soulier de satin*, 2nd Day, scene 5.

to be chiefly an imitation of Christ in painting ?

Wishing to obtain the Divine pardon for his father, who was a usurer, Scrovegni caused a chapel to be built in the ruins of the Roman theatre where Giotto gave of his best (1293-1305). Italian gothic, contrary to the French, favours plain walls without openings; offering a convenient surface for painting, of which Giotto took advantage by painting thirty-eight frescos.

In 1590 (some say, 1580) the artist executed his "Christ on the Cross" for a convent in Toledo, a picture which is now in the Louvre.

loved her." ¹ Artist of the sumptuous, of mythology; of the epic, Rubens often exalted the Cross. In wonderfully eloquent canvases, he represented the stages of the Passion. We see Christ ascending Calvary, ² raised on the cross, ³ dead and pierced by the lance, ⁴ wrapped in the shroud, ⁵ laid on the straw bed by the tomb stone. ⁶

Except for the "Carrying of the Cross," which is at Brussels, all these pictures are to be found at Antwerp, Rubens' town.

The "Lance thrust," dated 1620, belongs to an especially fruitful period in the painter's career.

¹ *Correspondance de Rubens*, traduite et annotée par Paul COLIN, Brussels, 1934, vol. II, p. 100.

² "The Carrying of the cross," Brussels museum.

³ "The erection of the cross," Antwerp cathedral.

⁴ "The Lance thrust," Antwerp museum.

⁵ "The descent from the cross," Antwerp cathedral.

⁶ "Christ on the straw," Antwerp museum.

Those nearest the ceiling are inspired by the Apocryphal gospels, and depict Joachim and Our Lady; the middle ones deal with the life of Christ and the lower ones, with the Passion. For the two last series, the artist does not follow the gospel narrative so much as the account which was surely composed by a Franciscan: *Meditations on the life of Jesus Christ*.

II. THE SCENES REPRESENTED

Who is there who does not remember "Judas' Kiss" or "Sorrowing at the Death of Jesus," where the faces of Christ and the man who has sold Him and of the dead Christ and His Mother are so intensely dramatic? Not so well known, the "Calvary" of Padua deserves study.

Everything in it sets the Crucifix in relief. The two crossed beams stand against a monotonous sky. The existence of nature and creatures is only indicated by a little hill in which an opening reveals the remains of Adam.

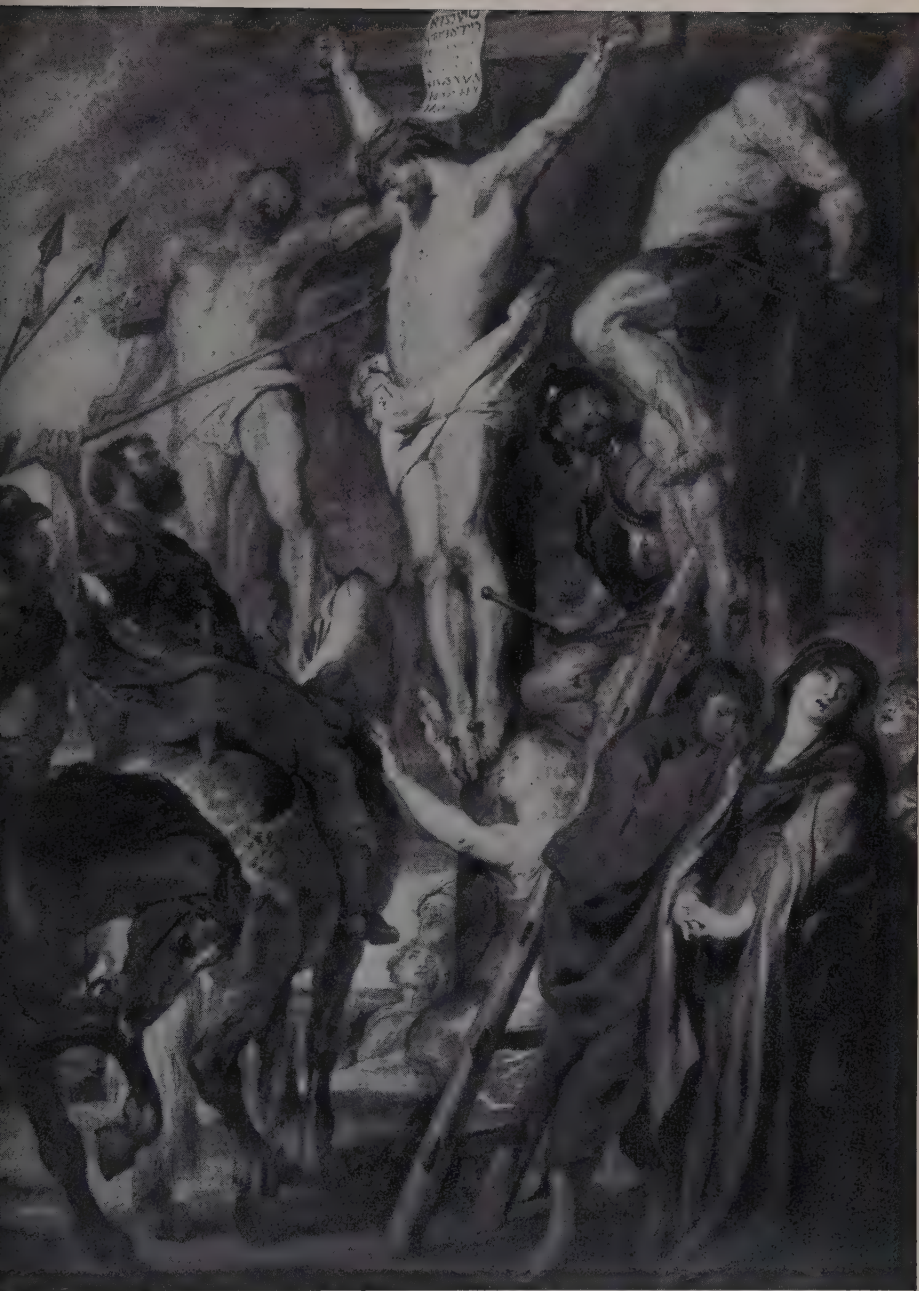
Raised in front of a large azure background, the body of the dying Saviour separates the

The Cross is elevated before an apocalyptic sky in which a storm is making terrifying gashes. In the East, nature often offers these spectacles of violence and harshness which El Greco might have contemplated in his youth. The earth, which one feels is menaced with destruction, does not appear in the picture.

Against a background of clouds which are threatening the sun, Christ is set in the place of honour.

His livid face, bending down, is of an immense dignity.

The bleeding corpse, with green patches here and there, is at the same time majestic, victorious and regal.



RUBENS, *The Lance Thrust* (Antwerp)
(Copyright A. C. L., Brussels)

opposing groups of friends and enemies. Naturally, it is towards the former that the head of the Man-God is inclined. The stiff locks of hair, closed eyes sunk in their orbits, drawn-back lips and sharpened nose indicate that life is extinct.

Around Him, angels, Mary and the disciples reproduce His sufferings. Little winged beings ending in a cloud are scattered over the sky ; several are holding cups to collect the blood gushing from the wounds ; one is tearing his garments ; all are frowning and weeping.

At Christ's feet, the world is only represented by two people in Byzantine immobility, in whom tradition recognizes the Covarrubias brothers. Their eyes are raised to heaven like those of the Redeemer. The surpliced priest joins his hands in prayer, the adorer opposite him with his hands apart and half-opened, is in a position of spiritual oblation. Everything which manifests the souls in the bodies of the two companions in ecstasy, denotes their detachment from the temporal universe. Round the neck and wrists of the man in black, lace discreetly evokes earthly frivolities, in the way in which some realistic detail always marks the contemplations of Spanish mystics.

Having taken off her sumptuous mantle, which she has folded and laid on the ground,

On the right the holy women and John the apostle are mourning. Mary Magdalen is

her long fine hair flowing over her back, the Magdalen clings to the Saviour's feet. John and a holy woman are helping Mary to stand upright: "Stabat Mater." From Christ to the angels, His mother and friends, the anguish of the agony and death is conveyed.

Attention is directed to the righthand group by the brilliance of numerous objects: the tunic in the soldiers' hands, one brandishing a knife to cut it, while another is stopping him with a gesture; the arms and the ensign fluttering in the wind. There are smiling faces amidst richly coloured materials and leather. For the artist has kept this corner of the canvas for Christ's enemies; their joy and bearing are the visible signs of their hostility and accentuate by their contrast the suffering looks of the others.

trying to hold off the lance; in mourning garments, her head raised and her arms outstretched, the Virgin seems to increase her stature and surpass the simple attitude of the 'Stabat.'

The brutality of the executioners and the thieves is in obvious contrast with the compassion of the faithful group. The officer is thrusting in the lance with terrible force, while a subordinate has broken the leg of the sufferer on the right who, in his agony, has succeeded in tearing one of his feet from the cross.

In the lower centre two Jewish faces are to be seen, one of which, under a turban, is not showing any interest in the death of Christ, but a lively curiosity in the centurion's action.

Majesty, love, barbarity, scorn: do not so many sentiments destroy the unity of soul, which is most often the proof and effect of a masterpiece?

III. COLOURS AND LINES

The deep blue of the background, replacing the byzantine gold, is spread over a vast space. The same melancholy tone colours Mary's garment and the jackets of two soldiers. In the centre of the fresco is a pale splash: Christ. The half-shades: rose, wine lees, pale yellow and green, are faded and unskilful.

Whatever the date of the picture, we can say that El Greco has embodied in "Christ on the Cross" his memory of Venice. The artists of that opulent town loved golden reflections, the play of velvet and silk. In "The martyrdom of St. Maurice and his companions," the Toledo master showed in his turn a taste for rich tones. Here again, the bright light plays over the thick clouds, the head, breast and limbs of the Saviour. And El Greco enjoys using a creamy white for a cloth for the crucified, a surplice and lace for the two witnesses; but it is a matt whiteness. The black borders of a soutane stand out from the white linen of the man of prayer on the right, and the one on the left is soberly dressed; a greyish green is dominant. Some think that El Greco has given modern artists the example of neutral and subtle colouring. Actually, the profusion of green in the Parisian picture signifies a return to the Byzantine school.

After the colours, the lines bear witness to an

As a contrast, Christ's body is drawn

In his book, *Les maîtres d'autrefois*, which contains many just praises of Rubens, Fromentin criticises the "Lance thrust" severely on account of its faults of composition. We have mentioned the various impressions which the Antwerp picture conveys. This lack of synthesis seems obvious when we examine the tones and drawing. The gaze is distracted by two great red splashes, the violence of which is accentuated by one being against a blue corner of the sky and the other contrasted with the golden hair and clothes of the Magdalen.

As for the lines, they strike one by the mul-

art which is still primitive. The scheme requires two opposing masses on each side of the crucifix. It is true that the angels' flight traces graceful curves around the transverse arms of the cross.

Here, too, simplicity is partly the effect of conscious intention. For Giotto knows well how to adapt a decoration either horizontal or upright to scenes which are tragic or gay. We have said why he has not allowed any building nor landscape in his "Calvary."

The work is of an extreme lineal sobriety derived from Byzantine style. But it is to the influence of gothic sculpture that it owes its sense of volume strengthened by the relief and amplitude of the human forms.

with a sinuous and rising line, dear to baroque art and to Tintoretto.

The Cretan artist has been much blamed for the strange contrasts of his tints and the elongated curves of his figures. He has even been accused of insanity. But he only yields to the folly of God.

tiplicity of curves, the outline so constantly distorted. We also remark that the gaping spaces between the crosses give the appearance of a triptych to the picture.

IV. THE MEANING

The genius of the Tuscan master triumphs in the expression of feelings and drama. All those which the fresco has collected together are affected by Christ's sufferings either to sorrow or to rejoice. Most, with Mary at their head, suffer with Him.

The devotion of that

Scattered points of realism do not hinder the movement of the sky, bodies and faces, directing us irresistibly to the other world. We see how baroque eloquence, so full of pathetic mannerisms, serves to preach to us of man's flight to God's bosom. It does not so much exhort us to crucify our-

But the elements of the picture, at first sight disconnected, arrange themselves round a centre: Christ and His pierced Heart. On the right, the Saviour's friends prove by their sobs, how His divine Heart, opened by the lance, has ravished their human ones. And the Man-God is

period united Jesus and Our Lady in the principal actions of the divine ministry. She in her turn calls on all the Christians who visit the "Arena" to take their share in the torments of the Passion. The canticle which the Friar Minor Jacopone da Todi wrote during Giotto's lifetime, spoke in its first verse of the Mother of Sorrows and ended by asking the grace for the faithful soul of suffering with Christ: "Passionis fac consortem."

Giotto's "Calvary" envelops heaven and earth, angels, the Mother and the children in sorrow of Christ.

Giotto, depicting the lives of Francis, Mary and the Lord, urges us to imitate Francis and Our Lady and the Christ Whom they themselves imitate. He causes us to be present at their actions, following them with our eyes, our hearts moved by their emotions. He is the interpreter of Franciscan spirituality in art; his pictures transcribe the affective and imaginative contemplation of the saint of Assisi.

selves, as to become more spiritual. For El Greco, Calvary is stripped of all suffering except that of a being exiled in this passing life and longing to escape from it. The burial of the Count of Orgaz, which coincides with his arrival in eternity, and the cross of Jesus Christ, near to His resurrection, are not pitiful endings, but mystical and almost triumphant deaths. The immaterialised flesh rises with the soul. Only things are crushed by the shock of the flight. Even the town of Toledo, which El Greco represents elsewhere as deserted and livid in the flashes of lightning,¹ begins to arise and, living, to attain the afterlife. We must note that the artist seldom dwells on the redemptive value of the Cross. The Lord seems to enter the portals of divine glory alone, and if He attracts a few spectators, it is less by His merits than by His example and in His wake. Claudel has called El Greco "the artist of effort, not of peace."² In his canvasses, "he only depicts the

finishing another conquest than the rape of the souls by whom He is known and loved. His expiatory death is conquering the whole universe. It is only the ruler of the world who shows a like nobility in the act of death; only a victorious prince who is accompanied by soldiers in armour, their fiery steeds and the splendour of life shown by the thieves which their agony cannot strangle. From the top of the cross a banner flies which bears in large letters the words "Jesus Nazarenus, Rex."

The artist is inspired by devotion to the Wounded Side. Soon this object of Catholic piety will be succeeded by the devotion to the Sacred Heart, which the Jesuits will preach in its regal love. The "Spiritual Exercises" of St. Ignatius put on Christ's lips in the meditation on the "Kingdom" words which Rubens has translated into painting: "March after me to the conquest of the universe. You will reach victory through combat and death." Ignatius

¹ Metropolitan Museum, New York.

² *L'œil écoute*, Paris, Gallimard, 1946, p. 75.

Few religious paintings are more significant than his. The austerity, and simplicity of the site and composition give his "Crucifixion" the character of grandeur which the death of God exacts. The figures, too, which he has depicted in the work at Padua demonstrate his psychological penetration as well as the ardour of his interior life.

will strengthened by asceticism, and urged on austere by vocation."¹ Has not St. John of the Cross, the artist's spiritual guide, entitled one of his books "The Ascent of Mount Carmel?"²

Barrès has claimed to decipher the secret of Toledo in the work of the master who took it as his adopted country. He thus writes of the characters in his pictures: "These bodies... belong to souls who are purifying themselves and being transformed... The passionate penitent, eager for the infinite, rushes, freed and lightened of his burden, towards his God."³ Calvary has been endowed by El Greco with the meaning which Teresa of Avila gave to the whole of Christian life: "I live without living in myself, for I expect a life so exalted that I die because I do not die."⁴

wished that Christians should be pioneers of the apostolate with their Head. "The lance thrust" expresses the spirituality of the Company of Jesus by presenting the likeness of Christ, King of souls and of the earth.

Rubens' pathos is oratorical and persuasive, like the speech attributed to the Lord in the meditation on the "Kingdom," like the whole of the contemporary Church which sought to regain protestant Europe.

Rubens loved strength and life. He saw in the cross the tree of life.

While Giotto holds us on Calvary in loving compassion, El Greco leads us to eternal happiness on the wings of the Cross, Rubens borrows the accents of Ignatius and tells us to "Love and imitate by fighting to death

¹ *Ibid.*, p. 76.

² The remark is Claudel's, *ibid.*, p. 75.

³ *Greco, ou le secret de Tolède*, Paris, Émile-Paul, 1912, p. 165.

⁴ Quoted by M. SERULLAZ, in *Le Christ en croix, El Greco*, Lausanne, La Guilde du Livre. We have several times made use of these works in the course of our article.

and to triumph ! ” But if Giotto renews the lesson of Assisi and the Middle Ages, El Greco and Rubens put their brushes to the service of the Counter-Reformation. And the cupola of St. Peter's, rising in the Roman sky, seems to invite the painter of Toledo to the mystical voyage and to magnify the spiritual conquests which transported Rubens' genius.

SUMMARY

Giotto's work (1266 (67)-1337) is at Assisi, Padua and Florence ; strong and sculptural, it has affinities with Byzantine art, Dante and the gothic. A peasant education made Giotto a realist. The spirit of St. Francis of Assisi stamps his feeling.

The “ Crucifixion ” is found in the lower line of frescos at the ‘ Arena ’ in Padua (1293-1305). “ Meditations on the life of Jesus Christ, ” a Franciscan book, has inspired the artist in his painting of the Passion.

The cross separates the jubilant enemies and the weeping disciples. Angels fly about in the sky. The background is covered with a sombre blue, the colour of mourning. The ruggedness of the lines, the simplicity of the composition, reinforce the funereal impression. Mary shares the suffering of her Son and gives the example of her

Cretan and Byzantine by birth, Venetian and baroque by education, El Greco (1541-1614) settled at Toledo while Catholic Spain was at its apogee. Note that Toledo bore traces of oriental influence.

“ Christ on the Cross ” (Louvre) was painted about 1590. An Asiatic and cataclysmic sky surrounds the crucifix. The two adorers symbolise the invisible earth, but are gazing heavenwards. Except for the onlooker in the surplice, almost everything in the picture is dark. By the curve of His body, the Lord shows tension ; His eyes are raised, He aspires to eternal life. El Greco has the eloquence of baroque.

He is mainly obedient to Teresian mysticism.

Rubens (1577-1640) knew artistic fame and every other success. His successes did not diminish the regularity of his life nor his piety. A great part of his pictorial work is religious and praises God in His creatures. As he had himself suffered, he makes suffering, and in particular, the Passion, the theme of numerous paintings.

“ The Lance thrust ” (Antwerp museum) dates from 1620. The figures express very different sentiments : love, brutality or indifference. Fromentin blames the tripartite division of the picture. But the unity of the work is to be found in Christ, Who appears as truly a King : the King of love, because of the presence and tenderness of the Blessed Virgin and the disciples ; the King of glory, for the violence of the work has an aspect of greatness. Thus the “ Lance thrust ” illustrates with the con-

compassion to the friends of the Saviour, the seraphim and ourselves. This is the teaching of St. Francis: resemble Jesus, reproduce Calvary in ourselves.

vincing baroque art, the meditation of the "Kingdom," in which Christ according to St. Ignatius invites Christians to conquer the world by suffering as He did.

Giotto urges us to imitate Christ suffering by the compassion of our souls and represents the Franciscan, *affective* tendency of the Middle Ages.

El Greco shows the road to the Hereafter in the Cross and corresponds in art to the *mystical* effort of St. Teresa whose aim is to flee the world and live in God alone.

Rubens repeats the *apostolic* lesson of St. Ignatius of Loyola. Through love we must imitate in action and warfare Christ the King, Who conquers the world at the price of His life.

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INTERNATIONAL
SURVEY

I. FACTS

AFRICA

Angola.

The Religious Formation of Youth. — To complete our former chronicles in *Lumen Vitae*,¹ we will here give some details on last year's activities, noting however that the situation has not changed much during the last two years. Having been given special charge of the formation of the African Brothers and the direction of the *Revue des Catéchistes*, we are working chiefly, by means of personal teaching or through the contacts created by the Review, to train those whose mission it will be to teach christian doctrine.

At the major seminary, the number of pupils is round about 100 ; in the two minor ones about 250 seminarists are being taught. More than 30 native priests are already devoting themselves to work among their brethren.

In the African Brothers' work, we have 11 professed, 3 novices and forty postulants. The idea of this kind of life and service of God penetrates gradually into the different missions, and the Master seems to be calling more young people to the religious life. Through the diocesan review, sending out 4,700 numbers every month, the Brothers are exerting the apostolate practically in every mission in the country.

In the normal school at Cuima, African teachers are trained for the whole of Angola ; they number about 150 during this school year. Several missions are already profiting by the help of teachers trained at Cuima and the Government is continuing to help us.

For young Whites a school was opened last year in the episcopal town of Nova Lisboa, 200 pupils live there under the beneficent rule of our Fathers.

For white and half-caste girls, there are 5 schools run by the Dorothean Sisters, and one by the Sisters of St. Joseph of Cluny. Religious instruction, side by side with secular teaching, is flourishing in them. The influence of these schools among the whites is considerable, chiefly when the old pupils take part in Catholic Action.

In favour of the blacks, all the missions are fully active. A boarding school is established in nearly every mission, often two for the two sexes, with 100 or 200 boarders. The day pupils are everywhere to be counted by hundreds.

¹ See *Lumen Vitae*, VIII (1953), pp. 152-153.

In the numerous schools up-country, directed by 4,659 catechists and regularly visited by the missionaries, the apostolate is carried on as well as possible, unfortunately not very thoroughly, for the training and perseverance of the catechists leave as a rule much to be desired. The Catholics are 590,636, the catechumens 73,184. 11,073 adult baptisms were administered in the different missions of the diocese from June 1952 to June 1953. A catechism in the native language is a great help in this apostolate.

José BREITENSTEIN, S. Sp., *Nova Lisboa*.

The Belgian Congo.

A Publishing Enterprise: the Bibliothèque de l'Étoile¹. — In 1943 a missionary in Leverville, the Reverend Jean COMÉLIAU, discovered a double fact in the black population of the Congo : on the one hand, a great desire for instruction among those who had left school prematurely, and on the other, the almost complete absence of books to help this class of readers. The latter wanted works which were not school manuals, but pamphlets which would help them to complete their general education. This double discovery was the origin of the publication of several series of pamphlets on popular elementary science : phonography, aviation, the alarm-clock, the history of the Congo, folklore stories, etc. A pamphlet of social significance 'Évolué' was widely diffused. The aim of the Bibliothèque de l'Étoile is to develop among the black population a culture both human and religious.

But a problem arose. In the Congo, where everything is going ahead very fast, gaps between the different degrees of instruction are wide. Owing to this, no one work can suit everyone ; a book which is too simple for one reader will be too difficult for another. The difficulty has been solved by publishing several series of publications of different kinds.

We may mention in the first place the series 'Eveil.' The first pamphlets appeared in 1944, now mostly out of print, and have been republished in a more elegant form, responding to the present day needs of the readers. New titles have been added. As the name of this series indicates, the pamphlets are simple in depth and language and meant for beginners. The subjects however present a certain variety : civic instruction (Our King Baudouin), history (Stanley, the African campaigns), science (Photography), tales (Stories of today). This series which has just been launched numbers at present about a dozen titles.

In a different class, are some pamphlets which have been appearing monthly since 1948. The subjects dealt with could be listed under the following titles : science and technology ; history and biography ; literature ; economic and social teaching ; knowledge of French ; sports and amusements.

For two years, a series of real books has been published. This time, it is the answer to the desires and requirements of the Congolese élite. Eight

¹ Address : Leverville, by Kikwit (Belgian Congo).

have already appeared : " Foyer heureux, " " La Politesse, " " Économie Domestique, " " Principes de l'Organisation Économique moderne, " " Les Maladies Vénériennes, " " La Gymnastique, " and two novels : " Stanislas et Devota " and " Victoire de l'Amour. " The novel is a kind of literature which the Congolese will soon appreciate. He who, formerly, sought in reading nothing but additional instruction, now wants to find also in it a healthy amusement. The first of the two romances is a little love story full of poetry, the action of which takes place in the Congo. The second, the work of a Congolese, is a novel with a social interest. The profound and sincere love of two young people triumphs over the furious opposition of races and tribes.

A missionary enterprise, the " Bibliothèque de l'Étoile " must put in the forefront of its undertakings the moral and religious formation of its readers. Some of the books deal indirectly with religious matters ; others are exclusively devoted to them : " Les saints du mois, " " La Sainte Vierge Marie, " illustrated by fine reproductions in colours, " Saint François Xavier, " a folder in three parts meant respectively for schoolchildren, members of Catholic Action and their leaders.

This preoccupation with spiritual formation has induced the B. D. E. to start, in 1953, a second periodical : " Route de Lumière, " which appears every two months. It contains short subjects for personal examination, meditations in the spirit of the liturgical year, advice on education, mottoes and examples. As may be guessed, " Route de Lumière " is meant chiefly for young people and families, the future hope of the christian Congo.

All the pamphlets mentioned above are published in French, which is the language of the educated and also the one language which is interracial in the Congo. However, for more than three years, the B. D. E. has been publishing works in the Congo dialects. The aim in publishing the kikongo, lingala, tshiluba, kiswahili series is a double one. First, there is the desire to write, not only for the élite, but also for those who, without a sufficient knowledge of French, still desire to read and educate themselves.

Next comes the wish to safeguard and enrich the linguistic patrimony of the populations, the chief means of expression for the soul of the Congolese.

This work is not an easy one to undertake ; these vernacular languages, scholastic or official, are partly artificial ; but they have to be used, for the multitude of local dialects is such that it is impossible to publish works in each one. In any case, the publication of a work in a language which is sufficiently universal while keeping a certain literary standard, requires the collaboration of authors who are both linguists and have experience.

The work, often an ungrateful one, which consists in developing the vernacular tongues, has always been carried on by the missions, specially in the Belgian Congo ; by its publications, the B. D. E. is cooperating in this effort. We may mention, in the first place, religious works in kikongo : two illustrated editions of a life of Our Lord, a ' Nsangu zi Bantumwa ' (Acts of the Apostles). Recently, the B. D. E. has presented its readers an illustrated life of St. Maria Goretti, the little martyr for purity ; this life has already

been issued in three versions : kikongo (2nd ed.), lingala, tshiluba. The first quarter of 1954 will see a translation in kikongo of the pamphlet on " Lourdes " by Fr. Moysan, C. S. Sp.

But, besides these religious subjects, we must mention pamphlets dealing with very various subjects : marriage and the family, education of children, puericulture, hygiene, folklore stories, advice to old pupils, history of the Congo, sewing, practical carpentry.

Out of the 146 titles which the B. D. E. catalogue contains, 46 are works in the vernacular. It is worth noting that the editions, relative to the general amount of instruction, are fairly high : several pamphlets passed the 10,000 ; three of them come up or pass the 20,000. Among these works, that which merits the greatest attention of teachers and which has been the most successful is without doubt " Bolongani, boboti, bobokoli " by the late Mgr Six, on the subject of the family (published in kikongo, lingala, kiswahili).

More exacting as to what it reads, the congolese public is also becoming more particular as to the illustrations of these books. They require a more finished presentation, reproductions which are more artistic. This is not always easy to supply, for books and pamphlets must remain within reach of modest purses. The B. D. E. has attempted it, however, notably by giving fine illustrations in helio and their success demonstrates the readers' satisfaction.

The editorship and management is guaranteed by a group of three, one of whom is an African. For various books, the undertaking has benefited by various collaborations, African as well as European.

Albert LEYSBETH, S. J., *Leverville*.

Mauritius.

Parochial Missions. — To celebrate the Marian Year, Catholic Mauritius decided to hold parochial missions. The news may appear unexciting to Europeans, who are used to this kind of activity ; but when they are told that few people here can remember the date of the last mission and that we have one priest among 3,500 Catholics or 10,000 inhabitants, our European critics will understand that it is consequently very difficult to spare any priests for a special ministry. In fact, prodigies of adjustment have had to be made to find preachers without taking any priest from his ordinary occupations.

1. An old optimistic proverb says : " Misfortune is good for something. " We have verified this for our missions ; since the priests' activities are so limited, it has been necessary to call upon laymen... We have nothing to do with those very interesting but lengthy academic discussions as to the place of the laity in the Church ; quite simply, we could not do without them, and many among them have understood their apostolic duty. This has been the primary characteristic of our Missions, the important role which

the laity have taken in them. If I mention it, it is not because I want to pay them a homage which they probably will not read, but chiefly because it is not impossible that our experiences may be useful for others.

Preparation by the laity : the Legion of Mary (helped by other associations) tried as far as possible to gain an entry into all the houses — from the château to the cabin — distributing a kind of tract-invitation which would give visitors an introductory notice of the mission. The work was arduous but indispensable : may I note that the success of the mission is in direct relation to these preliminary visits ? It must not be thought that the laity are loth to perform this task ; on the contrary, it is something practical to be done, and that is a quality which is appreciated by those who as a rule do not see the results of their actions. Besides, I am more and more convinced that one does not, as a rule, ask enough of the laity, one underestimates their generosity.

Action of the laity during the Mission : A quite original experience was made which proved conclusive. We gave nearly all our sermons in the open air (I shall explain why later), which allowed us to follow them by various “ representations : ” strip films with commentary, but especially “ tableaux vivants ” and ‘ educative séances. ’ — I give the names which, faute de mieux, we ended by adopting. The girls of J. I. C. F. specialized in the “ tableaux vivants : ” while one of them read a commentary at the microphone and led the crowd in prayer, others represented scenes in Our Lady’s life in connection with the sermon, in a series of tableaux. This could have been ridiculous or sketchy, it was actually very well done, and beauty was effectively drawn into the service of the Faith in a way which was well adapted to the public. A journalist has, not unreasonably, compared these attempts to the “ Mysteries ” of the Middle Ages. It is certain that they contributed in a large measure in giving the sermons a practical bearing. I will add that the prestige of the young artistes (belonging to the leisured classes and not hesitating to play their parts in the most out-of-the-way rural districts) created a charitable atmosphere which was very favourable to the success of the Mission.

The educative séances, run by the J. O. C., are of a completely different nature. Intermingled with songs and choral numbers, they are chiefly ‘ slices of life ’ imagined by the Jocists themselves. The story is mimed, and consists of some hours in the life of a worker of either sex : conversations, everyday happenings.

But on this occasion, the problems of working life being evoked by people who know them because they live them, the christian solution is indicated without pedantry and not without humour, and the “ resolutions ” suggested in a very practical manner. Of course, these *educational séances* are exclusively reserved for popular audiences, and we may say that they met with a great success. I will not pretend that they can replace a sermon, but they are certainly a very useful complement to one.

This last word, “ complement, ” should be applied to all the lay activities. They would have done harm to the Mission if they had just been attractions.

meant to draw the public. The result would have been obvious, for the spectators would have come for the entertainment and neglected the sermon. That never happened : the audience was always present in its entirety for the sermons. I mentioned the great generosity shown by the laity in their preparatory activities ; I must now add that their generosity was rewarded : their associations are better known to the public, better appreciated and, having attracted new recruits, more solidly established.

2. I have already stated that all our sermons (is it necessary to add, except in bad weather ?) were given in the open air. I know that there is controversy in Europe over this proceeding. Our position is different. In Mauritius, we may say that there are practically no atheists... but on the other hand, only a third are Catholic. The great majority of the rest are Hindus, with an innate sense of what is holy, which is characteristic of that religion... if one can call it a religion. Preaching in public therefore annoys no one — as long as believers in other religions are not unintelligently attacked. That is why we spoke in the open air, and we have had every reason to congratulate ourselves on having done so. Obviously (and we had no such expectation !) it did not arouse a conversion movement, but at least we can say that it succeeded in giving to thousands of non-Christians a sympathetic knowledge of Catholicism. We have sown ; alas ! there are not many gardeners to water, but, in any case, it is God Who gives the increase. We have sown broadcast ; to quote only one example, the sermon preached in a place where only 30 Christians are living, collected an audience (and an enthusiastic one !) of 200.

3. Since *Lumen Vitae* specializes in religious instruction, it will perhaps be useful to add some technical details on that subject. The example that I have just given shows that we have tried to reach all the hamlets, even the most distant, in which there are Catholics. Obviously, the length of the " Mission " was not the same everywhere, it varied from eight days for the town to three for the rural centres, and one for the distant hamlets.

The complete programme for the eight days was as follows : 1. God. 2. Christ. 3. The Church ; — 4. Sin. 5. Death, Hell ; — 6. The Eucharist and the Christian life. 7. Work. 8. Family life. There were therefore three parts : a schematic exposé of dogma with a sprinkling of apologetics (because of the audiences which we were addressing), then a section of " traditional mission, " designed to wake them up, finally a moral section, not only individual but social as well. It would perhaps have seemed more logical to administer the psychological " shock " of the traditional mission at the beginning, but we thought it better to put it at the time when resolutions ought to begin, that is to say, before the moral section. In the places where the Mission only lasted three days, the same three parts were given under the titles of " What do we believe ?, " " Sin, " " The road to salvation. " Like all who have preached on dogma, we can state that the Faithful were greatly interested in it.

...All this may appear too much like a panegyric, and I must apologize.

I have lived too long in a British country not to think boasting bad form. But it is not my fault if the Missions succeeded, and, since they did so, I am forced to recognize the fact. That was not, however, the principal aim of this communication, for I do not dare to imagine that our tiny country is so important that foreigners can take a passionate interest in it. My aim was rather simply to recount our experience so that perhaps, with the necessary adaptations, some one, somewhere, can make use of one or another detail.

Eugène DETHISE, *Port Louis.*

ASIA

India.

All India Catholic University Federation, Ernakulam Conference (30th April-2nd May).¹ — India's Catholic University Students, under the aegis of the All India Catholic University Federation (AICUF), with its 5000 members, are, we feel, truly on the march. For quite a number of years, the AICUF has been a good "organization:" its present director and members are now on an all-out effort to turn it into a 'movement,' as they put it. Clear manifestations of this have been the huge All India Congress at Madras in December 1952, which gathered nearly 4000 University students: the fortnight leadership camp at Mysore in April 1953, the one-week Chaplains' Session at Madras in December 1953, the special new separate monthly Bulletins for leaders and for Chaplains; and last but not least, the revitalizing of "*the King's Rally*," the official organ of the Federation. Further landmarks are the contemplated organization of the various services for students, with a library of AICUF publications already started.

1954 has to be marked by the All Asia Pax Romana Seminar to be held in December at Madras; and three regional AICUF Conferences respectively at Ernakulam for the South, Bombay for the North-West, and Hazaribagh for the North-East; with one central theme for all of them, viz, "The Significance of the Marian Year: Spiritual Destiny and Temporal Tasks."

The Ernakulam Conference at St Albert's College concluded a three-day session at the feet of the Eucharistic Lord in a Holy Hour of common intense prayer. It had been immediately preceded and prepared by a fiveday Lea-

¹ Father E. UGARTE, S. J., who wrote this relation, is the Prefect of Studies at the Jesuit Scholasticate of Philosophy, Shembaganur (Madura District), SOUTH INDIA. He attended all the Sessions of the Conference and took active part, as ecclesiastical adviser, in the work of the study-circles. About 900 student delegates took part in the Conference: 500 boys and 400 girls. For the Study-groups, they were divided into small groups of 12 to 15 members.

dership Camp for boys and girls, separately (the latter for the first time). It is not possible in these few lines to provide even a skeleton account of the actual work, the varied incidences, the expected results of these days of great endeavour. But neither can this picture describe the atmosphere of deep earnestness that characterized these three days of study, prayer, and brotherly living : food for the mind, the soul and the heart.

Intellectually, we note the high standing of the lectures and the very efficient working of the study-circles. The lecturers were chosen from among eminent speakers : students, laymen, Church dignitaries, including the Inter-nuncio. They offered an inspiring vision, indeed, of the Christian meaning of man as a true citizen of the world and, at the same time, the son of God and messenger of eternal values ; in bold contrast with the non-Christian agnostic, materialistic, marxist conceptions closed on the temporal and the earthly. Our Lady shone out as the perfect incarnate model of Christian humanity. Against this theoretico-practical background of doctrine, the students divided into small groups, faced frankly, in their study-circles, the actual spiritual, intellectual, social, political conditions and trends of thought in the University milieu both Catholic and non-Catholic (none too comforting a spectacle, alas !), in order to map out a concrete plan of work for the year to come.¹

It was, however, the abundant *prayer* diffused through three days that gave them the true fecundity. Each day started with this, gathering us around the Altar for Mass and appropriate sermon, with so many of us communing in the Bread of life. Prayer also started each one of our meetings ; while the Rosary in common closed the day at the feet of our Lady. Mention has been made of the Holy Hour which concluded our Conference. It was preceded by a pilgrimage in some 10 motor-boats across the Ernakulam bay, to a renowned local Marian sanctuary ; a most inspiring experience not easily to be forgotten, chiefly as it coincided with the official dedication of the Federation to our Lady read aloud by all the assembly of delegates, and also by the renewal of the solemn pledge to stand by Christ pronounced by the President of the Federation. In the course of the lectures too, our souls were at every turn raised to God the ultimate explanation of man. And thus, this Conference has been for many, we feel sure, an occasion to re-discover God and the genuine spiritual life.

No wonder then, if there prevail in our sessions such a *spirit of unity* and collaboration. For the first time in the history of the Federation, members of the various parts of the Indian sub-continent including delegates from Bombay and Calcutta met and lived together as members no longer of the Federation alone, but of the Mystical Body of Christ itself. All barriers — and we know how rigid they are around us — truly disappeared in this great

¹ The main lectures were : *Spiritual Destiny*, by Prof. J. PETTAH, *India's Spiritual Heritage*, by Miss P. SEETHAMMAL ; *The Marxist Challenge*, by Mr. SACHIT DHAR ; *Man my brother*, by Dr. G. D. VELIATH ; *India's Social Efforts and Students' Cooperation*, by Fr. E. DE MEULDER, S. J. ; and a concluding address, *Facing the Future*, by H. E. Dr. L. RAYMOND, Bishop of Allahabad.

medley of communities and languages. It was good for the AICUF to have felt so deeply the genuine Christian Charity.

All this augurs well. True enough, the study circles reveal to the AICUF members the imperative pressing need of much more solid doctrinal and intellectual equipment. Very loyally too, they acknowledged their general lethargy in the apostolic and national fields. But they showed also great possibilities for constructive self-criticism and positive planning. Also for a positive doing. In fact, for the first time in the history of the Federation they were given and took up wholeheartedly — and most efficiently too — most of the running of the AICUF Conference. They managed the Secretariate work, all the various committees, etc. and contributed several of the very good lectures as already noted.

The Catholic University Youth of India is indeed on the march, as the Internuncio of India noted gratifyingly in his address. "Yours is now the duty to conquer; after having come here and seen your path" — to this last exhortation of their director and similar concluding words of the Internuncio, the lady-student presiding over the last plenary session, gave answer in a calm but simple decisive language: "We shall not disappoint the Church!"

May our Lady, the newly declared intercessor of the Federation, bless our Indian Catholic University Students and thus their final resolve of the Ernakulam AICUF regional Conference.

E. UGARTE, S. J., *Shembaganur*.

EUROPE

England.

A Professional Catholic Action Movement. — For a number of years now England has been developing a modern Catholic Action movement based on the groups started by the late Monsignor Beauchamp in the Royal Air Force during the last war.¹ The new movement has grown rapidly and is now widespread and is called the Cell Movement. It is confined to no class or age and it envisages no particular action. But it aims at capturing the willingness of keen Catholics, training them in the spiritual life so that they can steadily develop and use the grace that is in them, and teaching and aiding them to apply their Catholic strength in their different circumstances.

The training of many members begins in school. Cells have been established in a number of secondary schools. These Cells, however, cannot develop fully,

¹ See the international surveys in *Lumen Vitae*, II (1947), pp. 138-160 and VIII (1953), pp. 315-316.

because of the limited field of action open to school children, and because their training is already provided for in sodalities and other bodies which the Heads of schools prefer. More efficient and successful Cells have been founded in a number of Teachers' Training Colleges, where they have had already a marked success in forming the character and guiding the purposes of the students. Other Cells, the great majority, are formed of those whose professional or craftsman apprenticeship is over, and who are beginning to take their full part in civil and social life.

All Cells meet regularly, usually once a week. The members work through the Gospels under the direction of the priest who sets out plans for Gospel Enquiries. All members study the passage of the Gospel appointed for each week : and there is a discussion of it, if possible under the guidance of a priest. The full meaning of the Gospel is studied, and its application in detail to members of the Cell is decided in discussion. The Cell then resolves on action for the week which shall be their acceptance of Gospel teaching. After the Gospel enquiry, the Cell says prayers in common and then receives reports on Catholic Action determined at previous meetings. Lastly there is a particular social enquiry related to the geographical, social, and other circumstances of the members.

Action is sometimes on a national scale. There is, for example, the Poster Campaign for Christmas, which has had a notable success from the beginning. The almost complete secularization of Christmas throughout the country has made it necessary to remind the English that Christmas is the Feast of Christ's birth. The Cells collected money for the printing of large and small posters showing the Holy Family at Bethlehem, with the words : *This is Christmas*. The posters have been displayed for three years, at Christmastide, on public hoardings, on railway stations, and in other public places : and they have had the effect of heartening practising Christians and of making slack Christians think. A concomitant campaign of letters and personal approaches has induced some of the big London shops to have a Christmas Crib as part of their window display.

A more recent campaign for the Cells has been to support Fr. Mike O'Connor and his advertisements in local and national papers, inviting non-Catholics to ask for instruction ; a campaign which arose out of the discovery that many non-Catholics were withheld from instruction by their not knowing how to meet a priest. The response has so far been gratifying and fruitful.

Local action depends on the judgement of each group about their duties and opportunities. A group of girls from one of the London Training Colleges display, and sell, Catholic books and pamphlets at Marble Arch (the spot in Hyde Park where speakers of all varieties gather crowds to listen to their orthodoxies and heresies). Cells take an active part and interest in the provision of good books, and the exclusion of bad books, from public libraries. The Church is defended against attacks in the local newspapers. Provision is made for the informing of strangers (in hotels, for example) about the times of Mass in the nearest Church. There is no end to the action which can be

prompted by love of one's Faith and knowledge of one's local conditions.

Training Days are held regularly in centres throughout the country. They are in many ways like the Leadership Courses which were started during the war for the R. A. F. and which have been continued since then for all branches of the Armed Forces. They are attended by established members of the Cell and by newcomers, and they are an efficient mixture of prayer, instruction, and discussion of ways and means.

The main work of organization is carried on by the laity : Fr. Basset S. J. is Director of the whole movement, and there are a great many priests who act as chaplains locally. The movement is still expanding, as Cell members from e. g. Colleges and Nurses' Training Hospitals finish their professional courses, during which they belonged to a Cell, and go away to take up an appointment : if there is no Cell in their new residence they look out for a likeminded Catholic, or are introduced to one by the Central Office : and from their meeting a new Cell begins.

The Cell Movement is doing good work, not only in uniting earnest Catholics but also in destroying the indifference of many lukewarm Catholics who see the happy effectiveness of the Cells in the life of the individual member and of the community.

William LAWSON, S. J., *London.*

Belgium.

Human Technology in the Apostolate. — Catholic Action for Men (A. C. H.) held its national study days on the 12th and 13th June last at Charleroi. The subject dealt with during these days was : *Technology in apostolic action*¹ and it was well chosen as a matter for reflection, examination of conscience and practical decisions for the future.

1. *Grace and technique.* — The utilisation of human technique in the apostolate can provide a religious problem. Many fervent Christians are distrustful of employing scientific methods in the apostolate, such as research methods, statistical studies, sociological data, psychological analyses, tests and socio-programmes, rationalised organization, action planning, specialist teams, modern technique of exposition and influence, organized propaganda, the moderni-

¹ The lectures given on the national study days were as follows : M. G. HOYOIS, the president of the A. C. H. : *Introduction to the days.* — Canon GOOR, director of the O. S. of Charleroi : *Grace and technology in the apostolate.* — M. l'abbé LEMERCIER, director of the O. S. for Walloon Brabant : *Seeking reality, Where are the true problems ?* — M. G. HENRY, engineer, president of the A. C. H. of Charleroi : *How to draw up a plan of action ?* — M. F. DECHAMPS, engineer, of the central group of the A. C. H. : *How to form a permanent organization.* — M. G. PETIT (M. A. in psychology) : *Modern psychology and the apostolate.* — M. P. HARMEL, former minister of Education, *How to reach the social structures ?* — The analytic report of these speeches is to be found in the *Feuilles Documentaires de l'A. C. H.*

zation and adaptation of existing societies, etc. All these means seem to them to be contrary to tradition. If we base our action on technique, are we not trusting in human wisdom ? Ought not apostolic action to put its trust only in the power of God ? The psalmist reminded the people of Israel with energy that " Have they chariots and horsemen ? No matter. We have the might of the Living God behind us. " If we arm ourselves with all the resources of modern science are we not distrusting the almighty force of grace ? And did not St. Paul say : " I thought that I should know nothing but Jesus Christ and Him crucified ? "

If the distrust of these religiously-minded persons is justified, to some extent, we must also note that the problem of relationship between technology and grace in the apostolate is fundamentally that of collaboration between divine activity and human activity, the relations between immanence and transcendence, the synergy of God and man in the work of salvation.

The apostolate is not formally human, but divine ; it belongs to " the order of charity. " Its proper object is the sanctification of souls by the gift of Life. " I am come that they may have life. " What life ? The only true one, that of God, therefore strictly dependent on the free gift of God. From that springs the radical incapacity of a formally human technique to give that life. " No man cometh to the Father but by Me " and " Without Me ye can do nothing. " The supernatural order infinitely surpasses human possibilities.

But in a world where technology has triumphed, the temptation is great to unconsciously empty the supernatural of its transcendence, and in practice if not in reflection, to set a logical bond between the techniques of influence and the extension of God's Kingdom. Do we not arrive at presuming that God will act by means of our perforated cards and our planning ? From this is justly born the distrust of religious persons with regard to the utilization of human sciences in the apostolate.

And yet we must acknowledge that the apostolate is also men's work : a work which is necessary for salvation, for God has willed to make use of us in His work of redemption : " God Who created thee without thy help, will not save thee without it. " The Word of God was made man, not through the sole action of the Holy Ghost but also by Mary, the image of the Church in the birth of men to God.

The Holy Ghost speaks by the prophets, the apostles, the Church : " fides exauditu. " The principle of the incarnation of the supernatural is of universal application. If the apostolate is also the work of men, it must act according to the rules of human action, that is to say, fill itself to the maximum with intelligence and love. Now, what is technology except a " rational manner of doing things, " " a formula of action adequate to reality, " " a condensed intelligence crystallized in an impersonal formula which has been proved by experience ? " If apostolic action wishes to express its respect towards the grace which is at work, will it not furnish the human instrument most adequate to the purpose, the most rational, the most proper for allowing the divine action its maximum degree of efficiency ? How often the divine gifts are wasted by unintelligent and thoughtless use ! Should we not put our

whole intelligence, and our carefully thought-out technique to the service of grace ? What has to be avoided is an excess, a materialization of technique. The body of action must not stifle its soul ; and above all, the influence which technical means obtain must not reduce spiritual liberty. On the contrary, the aim is to open the soul, that it may welcome the invasion of grace, and to provoke in it a free gift in return. Human technology is only worth anything because of the spirit which inspires it : a spirit of faith and charity ; a spirit which puts it to the service of God and souls. Technology has no other greatness than to be the humble servant, eminently respectful and loving, of grace.

2. *Knowledge of reality.* — Modern methods which enable us to obtain an authentic knowledge of reality by the technique of the investigation into religious sociology was the subject of those study days at Overysse, of which we have given a detailed report in an earlier number. ¹ M. l'abbé LEMERCIER, in the A. C. H. days, has shown by the practical example of a small town within its regional complex, that is, " Ottignies in Walloon Brabant, " how a careful parochial investigation, street by street, house by house, results in an exact knowledge of the parish in its human and spiritual aspects, permits a detailed assessment of its mentality, its needs and spiritual resources, defines the interfering influences which are at work and leads to well-founded apostolic conclusions. In opposition to the ' very near ' and the fantasy of blind action, this sociological technique of enquiry shows the respect which it has for reality by its care for precision and efficiency.

3. *The plan of action.* — When we have ascertained the needs and the spiritual resources, it is possible to determine the aim of our activity. When we have counted up the difficulties to be surmounted, we can evaluate the means to be used and establish our plans, which will be in two forms : the *plan of formation* and the *plan of action*. These two plans are simultaneous but logically subordinate. The first is the answer to the principle : " An élite must be trained in order to reach the masses, " To shape this plan in a reasoned and " technical " manner will be to answer in detail the following questions : Train whom ? Train what ? How to train ? When to train ? Since the parish is poor in intellectual resources and in spare time, it must perforce use extraparochial possibilities as much as possible for the formation of its members, such as study circles, lectures, professional circles, study-days, retreats, days of recollection, etc. To quote only one example, how many employes in Walloon Brabant come to work in Brussels and could profit by talks, midday masses, meetings, confessional séances organized for them in the town, if only they were told of them and encouraged by their parish priest !

The plan of action in its turn should be established and cut up into shifts of short duration in which it will be easier to define the aim with reference to the means and the resources, for " nothing is more encouraging than to measure the stages already achieved " and " nothing succeeds like success. " The exact knowledge of reality will produce a healthy realism in our activity.

It is always dangerous to overestimate the possibilities in men ; it is better to apply the principle : " In order to lead men where we want them to go, we must first take hold of them where they are. " Without an effective contact there is no influence. By the very study of its needs, the parish is led to understand that there are many problems which cannot be solved unless they are taken in hand on the scale of the town, the district, the diocese. Hence the necessity of establishing plans of action which are wider, and of coordinating efforts. We can see that technique is here again only the requirement of intellectual efforts and an appeal for more generosity.

4. *The organization.* — We are taking this word in its full sense, that is, the setting up of the organ which will carry out the function which the plan requires. This organ can be a man, a team, an existing institution. It is clear that the organ thus conceived is only an instrument, a means. If we remain conscious of its nature as a *means*, we shall always subordinate it to the task and shall not make of it an end in itself, which is the great temptation of all the undertakings which become hardened and stuck in a groove. The organ should be continually renewed with regard to its aim. As the latter evolves according to periods and persons, the corresponding organ must always adapt itself. An organization which remains alive and keeps its suppleness is readapting itself constantly to reality ; it takes into account the evolution of minds, tendencies and tastes. The head will therefore distinguish carefully between the aim, an end in itself, of permanent value, for instance, the evangelization of a particular class, and the organic means of which the formula is purely temporary, for instance the J. O. C., or the Children or Legion of Mary, or some liturgical association, etc. There are undertakings, formulae for action, which are boring, which seem superannuated, which no longer interest any but the preceding generation. Has the organ been reconsidered in the light of what is needed ? How many associations there are which tread on each other's toes by jealously guarding each their portion of the same ground ? Why not do together what can be done by agreeing together ? But before trying to create convergent action, a common acquaintance must first be formed. For, in fact, each are ignorant of the others. At the parish level the thing is still fairly easy. It would be enough to form an enlarged parish council of which the parish priest would be the president and which would group together the heads of the different organizations and the most influential personalities of the place. This parochial council would serve also as an office for enquiries and each problem would be studied as a whole and the efforts coordinated.

5. *Psychological technique.* — In the three preceding cases, as with all apostolic action, the part of psychology is immense. The true apostle cannot do without it. There is certainly an innate psychological gift, refined by grace and charity, a spiritual common sense, a spirit of supernatural finesse which in all times has known how to appreciate reality with delicacy and to adapt apostolic action to souls. If it is true that psychological science only defines and explains what common sense knows of itself, these definitions are none

the less important. Specialized psychology gives a better knowledge of souls in their reactions both individual and social and also a precise determination of the laws of influence either of one man on another or on a group, or of a group on an individual. The apostolate proceeds by persuasion so as to obtain adherence and a free collaboration, so that these psychological laws are of capital importance in this respect. In the religious sphere this technique seems to have been scarcely studied. We cannot perceive up to now any effort which can be compared to that carried on in the industrial and commercial field in certain countries in order to perfect "human relationships." Whatever the aim to present and to convey to others, the teams to organize, the leaders to choose, the conflicts to regulate, the qualities in souls to discover and utilize, the masses to stir up, in all these spheres of action contemporary apostolate should take into account the discoveries of psychology and make use of its principles. The laws of *case-work* especially will be studied with profit by all.

In the progress which will result will be noted a greater respect for personality, a revived consciousness of individual and collective responsibility, a more judicious choice of leaders.

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The interest and the depth of the opinions which were expressed in the course of these national days of the A. C. H. can be understood from the foregoing. Presented by laymen of the A. C. H., of great intellectual worth and of competence in their professions, the speeches were full of practical points and experience. They will not fail to lead to a progressive efficiency in the sphere of the lay apostolate.

Albert DRÈZE, S. J., *Brussels*.

France.

Good and Evil in Religious Mentality. — "Ethnology and Christianity," the Centre for historical and sociological study of non-Christian religions, held its Vth meeting in Paris from the 28th June to the 3rd July 1954. The subject under discussion was the notion of good and evil in the different religions. It was the occasion for a series of very valuable contributions by wellknown specialists. The lectures displayed like a fan a great variety of religious mentalities, studied from the moral point of view. This led to a comparison between the great ethic systems of humanity and an implicit enquiry into the constant norms of the moral order as they were found. But the interest did not end there. Moral facts are always more or less consciously linked up with the whole of man's effort, the aim of his life. As a result, the exposé of the moral systems of the various religions brought to light the rapid but essential outline of their metaphysical bases. The study days in Paris thus offered a series of religious perspectives in which appeared the

efforts of mankind to explain the presence in it of good and evil, to produce valuable judgments on its concrete actions, and to justify its ethical requirements by prolongations into the Infinite.

The principles of Catholic theology on the origin and nature of good and evil were recalled in a profound and human manner in an introductory lecture by the Rev. Fr. KÆLIN, O. P., chaplain to Pax Romana. According to him the various moral systems can be placed in two groups: In the first, evil is considered as being natural; its origin is not discussed to any extent, for it is accepted as a fact which weighs down existence, as an aspect, if not as the very essence, of our being and of the world, from which we have to liberate ourselves; such is the notion of evil, in the mazdean dualism of ancient Iran or in Buddhism. In the second group evil appears as an accident, the cause of which is to be found in the responsibility of man or devils, in man's rebellion against the Supreme Being.

The Christian Faith integrates both aspects in its doctrine: cosmic disorder and evil caused by ill-will, both being justified at least permissively, either in the nature of an essentially defective and imperfect creation, or else in the perspective of a higher good which would be possible to a free engagement.

On the moral plane, sin or faults appear with a triple reference: to God, to oneself and to the world. Sin is an offence against God, a spiritual catastrophe for the individual and an attack on social and even on cosmic good, by reason of a mysterious solidarity existing between each being and all men, and the universe itself.

These theological views permit us to estimate the moral conceptions, more or less exclusive, of religions and philosophies. In more than one case, the theological reference is veiled or even disappears, while the personal and social references are exaggerated to exclusivity. Then occurs the development of the formalist or ritualistic aspect of the moral act, which has no value except with regard to the order of things, or the exaggeration of the purely social aspect in sociological morality: "I have not wronged any one;" or its exclusively individual value, as in existentialist morality. But in all these cases, we must avoid a too hasty judgment. Moral dynamism is often purer than the expression of its too human motives or of its somewhat earthly aim. The inverse can also be true. It is necessary sometimes to dig deeply to reach the spiritual foundation which is hidden under the defective expression. Thus, the Buddhist atheism of *Little Vehicle* hides a fundamental belief in eternity; the social pressure which alone appears, has often no force except in an implicit reference to a theological dependence; a superior religious life, made up of adoration of God and a fidelity like that of the patriarchs of the Old Testament, can be allied to a moral conscience very primitive on numerous points. We can thus see how the interpretation of moral commandments is sometimes difficult and delicate.

The principal religions of mankind were then considered in the perspective of these principles of interpretation. We cannot attempt here to summarize these extensive studies which formed a unique ensemble both in the quality

of the lecturers and the profundity of their interpretations. The following are the various subjects dealt with. M. Gabriel LE BRAS, giving the *viewpoint of the canonist and sociologist* on the study of moral ideas opened perspectives for enquiry and set some hard problems. Canon DRIOTON speaking of *The religion of ancient Egypt*, pointed to the permanence of the precept of justice-truth as the expression of the divine will and the criterion of the judgment of the dead. M. O. LACOMBE for classic *Hinduism* and the Rev. Fr. DE MENASCE, O. P., for the *Religion of ancient Iran* brought to light the philosophical bases which uphold an already lofty moral conception and which, among the Indian ascetics, have a highly religious, almost a mystical significance. The Rev. Fr. VAN BULCK, S. J., a wellknown ethnologist, exposed the *moral conceptions of some of the native populations in Africa*. The Rev. Fr. DE LUBAC, S. J., spoke of the effort of purification by the renunciation of all action in ancient *Buddhism* and in modern Buddhism, of the quietist doctrine of salvation by the vow of trust in Amida-Saviour. The Rev. Fr. HUMBERT CLAUDE presented the purely social and family morality of *Shintoism*. Finally, M. l'abbé CAZELLES set in relief the evolution of the ideas of good and evil in the *Religion of Israel*, since the time of the patriarchs down to the prophets.

This sketch of religions compared from one particular point of view did not lack interest, as may be imagined. Here we would like to emphasize the importance of such a study for all those who are in contact with religious mentalities different from our own, especially if their mission is to present the christian message to non-christians. The encounter of christianity with various cultures and other religions sets difficult problems : the problem of reception, of comprehension, adaptation, teaching, of the insertion of christianity, which can only be solved by a sympathetic and deep knowledge of the religious atmosphere. If we do not seek carefully to discover what, in the soul of tradition, can serve as stepping-stones for the erection of a christian mentality which can take deep root, the danger is great of purely superficial conversions which the first storm will destroy. This effort at sympathetic understanding has usually been made with regard to the great Asiatic religions : Hinduism, Islam, Buddhism. Has it been sufficiently undertaken for the traditional religions of Africa and Oceania ? Serious ethnologists doubt it and regret that christian apostles show a misunderstanding and lack of interest with regard to conception and religious values of the primitive soul. We could wish that the number of apostles were multiplied who would give some element of solution to the problems set by the encounter of the christian message with other cultures.

Albert DRÈZE, S. J., *Brussels*.

Portugal.

The Higher Course in Religious Culture. — On the 8th March last, at the Mother-House of the Missionnaires Réparatrices du Sacré-Cœur de Jésus, at Porto, took place the inauguration of courses in religious culture.

for members of women's religious institutes in the town of Porto. 74 religious, belonging to 20 Institutes, were enrolled.

As there are many towns in Europe and America which are now organizing similar courses for nuns and because this higher instruction responds to a need which explains the success of these foundations, we will here give particulars of the organization and structure of our courses. Although a bare enumeration of facts is necessarily dry, it may be of interest, in the form of suggestion or by way of comparison, for readers of *Lumen Vitae* who are responsible for the intellectual formation of nuns.

* * *

Twice a week, for two hours each day, the lecturers have given in very interesting syntheses, the broad lines of Dogma, of the Old and New Testaments, of the Mystical Body of Christ (introduction to the study of the history of the Church), and psycho-pedagogy, according to the following programme :

Dogma, by the Rev. Américo Alves, lecturer at the Major Seminary at Porto : The Faith — The sources of Revelation — Miracles — The Attributes of God — The mystery of the Holy Trinity — The creation, man, grace, sin — The mystery of the Incarnation — The mystery of the Redemption.

Old Testament, by the Rev. Anibal Coelho, rector of the Institute of philosophy 'cordimariano' : Creation — The biblical deluge and cosmogonic deluges — From Abraham to Moses — From Moses to Samuel — The Judges — The kingdoms of Juda and Israel — The Prophets in Israel — Captivity and liberation — The Macchabees — History of the Jewish people under the Persians — The Jews under the Greco-Roman rule.

New Testament, by the Rev. Alfredo Martins, doctor of theology at the *Angelicum* University at Rome : Jesus' country, historico-geographical description, the religious life of the Jews — The books which tell us of Jesus — books of the Old and New Testament, protocanonical and deuterocanonical books — Inspiration of the holy books, the conception of inspiration — The Gospel, a comparative study of the Synoptics and St. John — The doctrine of Jesus — The Passion — The Resurrection (in the light of history and theology) — The Ascension (as above) — The Person of Jesus (as above).

The Mystical Body of Christ, by the Rev. Alfredo Esteves, doctor of Theology and Canon Law at the *Lateranense* university at Rome : Actuality of the mystical Body — Pius XII's words, the errors which are being propagated, persecutions, the need for spiritual unity — The existence of the Mystical Body, in the light of the Old and New Testaments — The members of the Mystical Body, the primacy of order, primacy of perfection, primacy of vital influx, the primacy of government — Mysticism — Mary Immaculate, Her role in the Mystical Body.

Psycho-pedagogy, by Mother Mary Madelein Costa : The Christian idea of pedagogy, the child, its psycho-sensorial development, its mental receptivity, qualities and defects, how to bring up the child to 7-8 years, first christian

education — Evolution in general (physical and moral), various periods, crises characteristic of each of these periods, supernatural formation, first and second childhood, third childhood, study of the psychology of that age — The crisis at 12 years old — From 13 to 18 — dawn of vocation, the ideal, intellectual, moral and religious life, work — Adolescence, personality, corporal and spiritual faculties — The christian personality.

* * *

On the 4th June the closing session took place, presided over by His Lordship the bishop of the diocese, D. Antonio Ferreira Gomes, at which all the students were present for the last time. After Benediction, a short report was presented to His Lordship, who graciously expressed his satisfaction at the courses and his desire to see them repeated at the beginning of the scholastic year, by their extension to girls who were ready for them. Mgr Gerreira Gomes insisted on the necessity for a solid religious formation of members of the religious Institutes and encouraged them to undertake the serious study of the Bible.

Mother MARIE DE LA TRINITÉ DE SANDE
E CASTRO, *Lisbon.*

II. LITERATURE

GERMAN LANGUAGE

The books here reviewed with a view to religious formation deal either with catechesis itself or its preparation, or with its complements. This bibliography therefore comprises studies on *psychology* and *sociology* which illuminate the field of catechesis, *scientific works* which help the teacher to penetrate more deeply into the christian message ; a *catechetical and pastoral section* as such ; finally, more general works on *education* and *culture*.

Psychology and Sociology. — In the vast field of these two sciences it may be useful to develop, for the benefit of teachers, some particular aspects as has been done in the following books. W. HEINEN, in *Fehlformen des Liebesstrebens*¹ has dealt with the motive force of life : love. He sets on parallel lines the psychology of the deviations of love and the moral bearing of those deviations. While considering the deviations — in the love of concupiscence, erotic love and spiritual love — he does not forget the positive elements in his subject. After a survey of the grandeurs and beauties of love, we penetrate into the labyrinth of its errors, compromises, depravities. The degradations of spiritual love are the most serious : they attack intellectual knowledge, adoration, the agapé. This work of sound scientific conception will not bear its apostolic fruits unless pastors and teachers are inspired with an enlightened christian charity.

The soul of the child is always a subject of study. The thesis of the determinant role of early infancy in the direction (happiness or misfortune) of the whole life until old age is defended by Dr. BUSEMAN : *Die Bedeutung der frühen Kindheit für den Aufbau der Persönlichkeit*.² The author, a wellknown scientist in the Evangelistic Church, proves himself a clever psychologist, not only in theory but also in the advice he gives to mistresses of kindergarten schools, his field of experiment. The book *Das unverstandene Kind*³ is written by a specialist in child psychiatry, H. MÜLLER-ECKHARD. We therefore expect to find in it a picture of woes and mischances. On the contrary, it is an enlightening survey of the mystery of the child's soul, so near God and the angels.

¹ Freiburg, Herder, 1954, XV-526 p.

² Freiburg, Lambertus Verlag, 1953, 44 p.

³ Stuttgart, Klett, 1953, 269 p.

so open to life and its surroundings, but alas ! — and here comes the shadowed zone — so misunderstood by adults. With patience, and even a certain mysticism, the author tries to make adults comprehend the needs, behaviour, possibilities, of the child's body, and especially of his soul, to make them conscious of their duties towards the frail being which God has entrusted to them. We will not dispute the scientific value of HANS ZULLIGER's study, entitled *Umgang mit dem kindlichen Gewissen*,¹ but we regret that when examining the problem of the birth and evolution of the child's conscience, the author refuses insistently any reference to a religious or philosophical conception. The experimental facts and laws mentioned are certainly necessary for the knowledge, but do not correspond with the amplitude of the problem.

We also feel the need for further information from the religious point of view after reading the learned work by Raymond ARON on contemporary German sociology, ably translated into German by Iring Fetscher in *Die deutsche Soziologie der Gegenwart*.² This book describes the various schools and tendencies, and the doctrines of their leaders. We gain a very instructive view of the whole, enriched by a full bibliography. Closer to life in action is the monograph by Karl BEDNARIK, *Der junge Arbeiter von heute-Ein neuer Typ*.³ Thanks to increased salaries, and to social legislation, the young Austrian workman benefits, in comparison with students, from an exceptional situation and he makes the most of it. He is not concerned with any high ideal, not even a political one. This study of an Austrian social group, perhaps too much lacking in optimism, will be a revelation for many as well as a serious subject for pastoral reflection.

Scientific Works and the Teacher's Personal Culture. — The reading of *original texts* is eminently instructive ; the Patmos publications of Düsseldorf, therefore, do a useful work by continuing, with reference to the most recent studies, their series *Religiöse Quellenschriften*.⁴ Three of the series have already appeared : *Pius XII, Über den mystischen Leib Jesu Christi-Über die Heilige Liturgie* by Fr. H. STORZ ; *Das Leben Jesu, nach den neutestamentlichen Apokryphen*, by Dr. J. WALTERSCHEID ; *Der Heilige Bernard*, by Dr. H. HOEVER. Short commentaries, like lightning conductors, titles and sub-titles, a typography which is clear and attractive, transform these sometimes dry documents into valuable little handbooks of information.

1. *Holy Scripture*. — Numerous authors have studied the concept of 'life' in revelation. Has not the Saviour called Himself the 'Life' and did He not come that we might have life ?... Dr. ERNST SCHMITT limits himself, in the *Old Testament* to the three chief Books of Wisdom : *Leben in den Weisheitsbüchern ; Job, Sprüche und Jesus Sirach*.⁵ After a chapter concerning the

¹ Stuttgart, Klett, 1953, 161 p.

² Stuttgart, Alfred Kröner, 1953, XIV-200 p.

³ Stuttgart, Gustav Klipper, 1953, 160 p.

⁴ Düsseldorf, Patmos, 68 p. in each booklet.

⁵ Freiburg, Herder, 1954, XVI-208 p.

Hebraic expressions describing life, he comments in detail on the instruction in the three books regarding the primary cause of all life, God, the various sources of life and the nature of life. This work reveals to us a life which is fuller, vaster, and, we might say, more living, than that of mere philosophical speculation. This study is full of valuable information.

Three other books of the Old Testament *Ruth*, *Esther*, *Judith in der Heilsgeschichte*,¹ tell us, under the pen of Josef DREISSEN, of the unity of the history of salvation. Both Testaments, witness to it, but each of the holy books marks a stage or aspect of it. This general view of the great design of redemption is ably introduced by the author with a definition of the history of salvation and the reign of Yahweh in relation to Christ.

For the study of the *New Testament*, the introductory handbook by Dr. A. WIKENHAUSER, *Einleitung in das neue Testament*² appears to be better than Dr. J. Sickenberger's († 1945), which it is meant to replace. Neither exegesis, nor theology, but a learned study of the evolution of the canon, the existing position of criticism of the text and its history, of modern problems raised by Protestant exegesis against the Catholic biblical science. It is carefully produced. Theological students, teachers of religion in higher education, priests in the ministry, will be able, thanks to this work, to familiarize themselves with the science of biblical introduction and with its modern problems. We will mention, finally, the author's effort to refer to, and make use of, the latest literature on these subjects.

We owe the work, in two large volumes, of Prof. Dr. KETTER, *Christus und die Frauen*,³ not to intellectual research, but to a long apostolate among women's religious associations. The author searches the scriptures to discover in the teaching of Christ and to the benefits conferred by Him and the Church on women, the call to a higher life and the response which women should make to it, following the example of the women of the first Christian community : the women in the Gospels, the Acts and the Epistles. The women in the *Apocalypse* are also mentioned.

The Gospel commentaries of J. DILLESBERGER seem to have that clear and simple intelligence of scripture which the Saviour wished to confer on His disciples. The analyses of the text remain always in the light of the gospel as a whole. In his *Matthaeus*, vol. III, *Der Kirche entgegen*, and vol. IV, *Das grosse Zeigen seines Leidens*,⁴ he throws light and love on the foundation of the Church and the predictions of the Saviour's Passion.

To facilitate a permanent contact with the main teaching in the gospels and epistles, the prelate Ludwig WOLKER has directed the publication of a pocket biblical compendium, elegantly bound in white plastic, *Wort aus Gott*⁵ collecting texts of the New Testament under a score of titles, such as : Light and shadows, God is Love, Under the cross...

¹ Paderborn, Ferdinand Schöningh, 1953, 94 p.

² Freiburg, Herder, 1953, XV-436 p.

³ Stuttgart. Kepplerhaus Verlag, 1953, 392-348 p.

⁴ Salzburg, Otto Müller, 1953, 188-176 p.

⁵ Recklinghausen, Otto Verlag, 1953, 2nd ed., 188 p.

2. *Theology*. — Some authors put the preliminary question of the *nature and structure* of theology. The study of the Vatican Council has resulted in a learned exposé by Fr. Johannes BEUMER, S. J., *Theologie als Glaubensverständnis*.¹ Catholic theology is both intelligence and science of the faith. This second aspect, “*scientia fidei*” has predominated in theological treatises since St. Thomas of Aquinas, but the Vatican Council brought out the first aspect, intelligence of the faith. Such is the teaching which emanates from the historicity of the doctrine of the Council (patriotic, scholastic and mystic), from the definition of the Council and from its repercussions among theologians. This work opens little known vistas to theological knowledge.

Under the title *Von Wesen und Aufbau katholischer Theologie*,² KÖSTER, H. SVD, touches on the interesting question of the place of missiology in Catholic theology. Theology, the scientific research of revealed truth and its relations with man, has developed progressively; it now comprises five principal divisions. On to these great divisions missiology, with its proper object, has been grafted: we therefore have: fundamental missiology, historical missiology, biblical missiology, kerygmatic missiology (missionary catechesis), and pastoral missiology. Some of the author's opinions may be open to discussion, but the book is none the less a fruitful synthesis.

Among recent works on *apologetics*, that of Fr. Thomas OHM, O. S. B., *Die Liebe zu Gott in den nichtchristlichen Religionen*,³ is one of the most striking. Fr. Hofinger, S. J., will deal with it at length in the next number of *Lumen Vitae*. The volume contains three books entitled: The call of God — The response of non-Christians to God's call (especially in each religion) — Appreciation and utility of the love of God among non-Christians. The saving will of God and the welcoming dispositions of souls who are still heathen are well brought out in this positive study, set in the light of revelation and theology. The *Handbooks of Pedagogy and Catechesis* of Paderborn, dealing with the didactic presentation of the Christian truths to modern man, are publishing a monograph on miracles, *Das Wunder*,⁴ by H. DOLCH, an eminent physician well versed in theology. This work is meant for teachers and catechists and bears on the internal as well as external aspects of miracles; it satisfies the requirements of faith and science.

We consider the work of Fr. Marianus MUELLER, O. F. M.: *Begegnung und Wandlung auf dem Heilswege der Franziskaner Theologie*, as an important contribution to the *history of theology*. Fr. M. van Caster, S. J., has reviewed it in *Lumen Vitae* (VIII, p. 723) at the time of the publication of the first volume. The eighth volume of this series *Die Begegnung im Ewigen*,⁵ is written in the same affective and prayerful theological atmosphere. The spirit of

¹ Würzburg, Echter, 1953, 252 p.

² Kaldenkirchen, Steyler, 1954, 122 p.

³ Kraling vor München, Erich Wewel, 1950, XIV-544 p.

⁴ Paderborn, Ferdinand Schöningh, 1953, 80 p.

⁵ Freiburg, Herder, 1954, XVII-455 p.

nearness in which the Christian lives in communion with God, men, and the material world.

According to Fr. A. HAYEN, S. J., *Thomas von Aquin gestern und heute*¹ (translated from French), the work of St. Thomas can only be rightly understood if it is reintegrated into the current of mediaeval christian life; what is the intellectual current in which thomism finds its place? What part did St. Thomas play in it? Does this part enable us to understand his work better? The answer to these questions must be sought in the intimate thought of Aristotle, St. Augustine, St. Bernard and St. Thomas, with the help of history, philosophy and theology. The present requirements of thomism derive from them.

In the sphere of *moral theology*, Dr. Ermecke has published a manual which gives us the recent acquisitions of psychology and sociology: MAUSBACH-ERMECKE, *Katholische Moraltheologie*, Vol. I: *Die allgemeine Moral*,² 8th edition, revised and added to. The subtitle reveals a decided orientation towards the realization of the mystery of salvation: a comprehensive study of the christian's moral obligations, called upon to resemble Christ and to glorify God by working for His reign in the Church and the world. The interpretation in the light of revealed facts gives to moral theology, as the science of moral norms, its full christian meaning. The volume contains two sections of unequal length, the first counting only 60 pages. But the author has desired to give the elements of a fundamental morality, corresponding to fundamental dogmatic theology. He proves the necessity for this. The second section takes up the remainder of the volume: general moral theology in seven principal divisions, which we may call traditional. This work is valuable for its doctrinal density, its preoccupation with the practical conditions of existence, its catechetical and pastoral orientation, and also for its typography, which facilitates memorization and reference work.

Two speeches on morality, addressed by H. H. Pius XII to teachers, to put them on their guard against what is called "the morals of the situation" or "ethical individuality," have inspired Fr. J. FUCHS, S. J., to write an excellent book called *Situation und Entscheidung*.³ Ethic adapted to circumstances constitutes "a new morality" which is to be condemned, and Fr. Fuchs not only analyses the erroneous postulates, but positively declares war by proposing the true philosophical and theological doctrine of the divine will, the independence of the human person, the subjectivity and objectivity of conscience, and christian prudence.

The *theology of the spiritual life*, established in the Church for a long time, is given a renewed and deserved actuality by authors who seek to penetrate its contemporary mentality. *Eine neue Schöpfung*,⁴ by Fr. August BRUNNER, S. J., studies the three virtues of poverty, chastity and obedience. Far from

¹ Frankfurt am Main, Josef Knecht, 1953, 144 p.

² Münster, Aschendorffsche Verlag, 1954, XXXII-444 p.

³ Frankfurt am Main, Josef Knecht, 1952, 168 p.

⁴ Paderborn, Ferdinand Schöningh, 1952, 216 p.

diminishing the human personality, these virtues assure its natural and supernatural growth. The plan of this work is conceived on parallel lines : on the one hand, ownership, marriage, liberty, as factors in the development of perfect charity and the advent of a christian humanity ; on the other, poverty, chastity and obedience which, especially in the religious life, constitute, on account of the Fall, the most powerful and efficient means of perfection. Through a profound philosophical and theological analysis, we here discover the poles of human existence : ownership and poverty, marriage and virginity, liberty and obedience.

The evangelical counsels have also been the subject of a report submitted to the theological congress of the " *Österreichisches Seelsorge-Institut* " at Vienna by the Rev. Fr. E. M. HEUFELDER, O. S. B., and published under the title : *Die Evangelischen Räte*.¹ In order to revive religious fervour in the cloister, a new type of religious order is not necessary (here come some very apposite remarks) ; it is sufficient to return to the biblical and theological foundations of the religious life, foundations which the speaker exposes with much clearness and apostolic fervour.

In *Der Christ im Anruf der Zeit*² by Fr. W. BUSEBENDER, O. F. M., a more general theme is presented : the Christian personally responsible for his surroundings and his times to transform them for the glory of God. The author leaves aside the didactic tone, and meditates on this truth in the light of the New Testament, the Gospels and Epistles. His teaching gains thereby in unction and communicative warmth. In a beautiful chapter on hope, we find the happy expression that for the man who hopes, time is " incarnate eternity. "

Catechesis and Pastorate. — 1. *History of Catechesis.* — In the series *Untersuchungen zur Theologie der Seelsorge*, published under the editorship of Dr. F. X. Arnold, two new volumes have just appeared, *Johann Baptist von Hirscher und seine Katechismen*³ by Fr. BLÄCKER and *Johann Michael Sailer und Immanuel Kant*⁴ by G. FISCHER. The erudition of the two works is indicated by the index of sources and the amount of literature perused. Johann von Hirscher lived at a time when the need for a new catechism was being felt ; he was occupied with it since the beginning of his teaching career and made it the subject of numerous works. His work culminated in his two catechisms, *Der Grosse Katechismus* and *Der kleine Katechismus*, based on a " theory of catechism " which he had outlined, an antischolastic, biblical and organic theory.

The researches of von Hirscher had been influenced by the work of Johann Michael Sailer (1751-1832), a pastor of souls, professor and educator who,

¹ Wien, Herder, Seelsorger-Verlag, 1953, 76 p.

² Frankfurt am Main, Josef Knecht, 1953, 263 p.

³ Freiburg, Herder, 1953, 263 p.

⁴ Freiburg, Herder, 1953, 259 p.

confident in the victorious force of catholicism and its high scientific tradition, submitted the philosophical, moral and pedagogical ideas of the XVIIIth century to a courageous and impartial criticism. His work, especially his books *Handbuch des Christlichen Moral* and *Erziehung für Erzieher*, are marked by Kant's influence, in whose theories Sailer knew how to sort the true from the false. This part of philosophical truth and progress was incorporated by him in his teaching on morals and pedagogy, in his apostolic activity, hence the interest of this study. Works such as this make one wish for the appearance of other volumes in the series.

An investigation into the organization of elementary religious instruction in France has provided Dr. L. LENTNER with the subject for his book *Religionsunterricht zwischen Methode und freier Gestaltung*.¹ In Austria, elementary religious instruction forms part of the syllabuses and methods of the schools ; in France, because of the laicising laws, it must be organized out of school. Thus the religious pedagogies of the two countries have taken different directions. Religious instruction in France is feeling its way. The author enumerates and writes of the numerous attempts and experiments now being made, remarkable for their psychology, ingenuity and realism. This flowering bears witness to the dynamism of French Catholicism. However, this catechetical pedagogy would need, he says, an adequate scientific theory as a base. At the moment, the pedagogical question properly so called gives way to doctrinal content of the teaching and its adaptation to life. This new orientation deserves great attention on the part of Austrians.

2. *Programmes and catecheses*. — From the Viennese archiepiscopal office for instruction and education comes a pamphlet of great practical interest : *Erziehungs- und Bildungsplan für den Röm. Kathol. Religionsunterricht an Hilfsschulen*.² Conscious of the special problems which these schools set, the Office has thought it wise to determinate : 1) the aims of instruction and formation for each of the years which the three degrees of this instruction need ; 2) the syllabus for each year, week by week. This un-official document is worth studying.

FR. G. HOPFENBECK develops a *catechesis of confession* in *Jugendbeichte*.³ This directory gives a well balanced explanation of the three parts of the sacrament of penance — confession, repentance, firm purpose. It reveals a supernatural psychology and a profound knowledge of the difficulties as well as of the great benefits of the Sacrament of Penance. Two little books meant for boys and girls on the threshold of adolescence are a useful addition to it. With good titles and full of delicate frankness, they reply to their preoccupations regarding the problem of life : *Wer sagt uns die Wahrheit?*⁴ written for boys by Fr. PEREIRA, S. J., and *Wer gibt uns die Antwort?*⁵ for girls by

¹ Innsbruck, Tyrolia Verlag, 1953, 230 p.

² Wien, Erzb. Amt für Unterricht und Erziehung, 1952, 47 p.

³ Wien, Fährmann Verlag, 1953, 2nd ed., 61 p.

⁴ Innsbruck, Felizian Rauch, 1953, 65 p.

⁵ Innsbruck, Felizian Rauch, 1953, 95 p.

FR. BENZIG, O. S. B. These pamphlets enlighten young people without inflicting upon them the reading of a "pathos which is strange to them."

Attempts at *family catechesis* merit attention. Thanks to a happy initiative of the Catechistic Office of the diocese of Münster, parents have at their disposal a book, *Mit Christus ins Leben*,¹ which will help them to prepare their children for their First Communion, and at the same time to deepen their own faith. The instruction bears on the child's life in Christ, the child's Mass, Confession, preparation for First Communion, Eucharistic life after the First Communion, etc. Numerous illustrations in colour facilitate the understanding of the explanations given by the parents.

H. A. MERTENS has published a manual of christian family life, intended for young married couples in quest of advice: *Katechismus des häuslichen Lebens*.² This book is full of simple christian behaviour, nourished on a deep faith. The author does not omit any of the religious and social aspects of family life and treats them in detail. The people of good will to whom the book is addressed will be grateful.

3. *The Pastorate*. — The handbook of moral theology by Dr. Ermecke, in view of its orientation, is of extreme importance from the pastoral point of view. It therefore should be studied in that sense and its teaching not be lost to view in more practical studies, like that on pastoral *psychology* by Dr. W. DEMAL, O. S. B., *Praktische Pastoralpsychologie*.³ The second edition proves the appreciation of spiritual directors and religious teachers. The work is in three parts: The soul on the way of perfection: its behaviour and needs in the purgative, illuminative and unitive ways. — Differential psychology, according to sex, age, character, profession. — Pastoral psychiatry: neuroses, mental diseases. The religious and spiritual aspect is continually brought out by the author. A higher course on these questions could not be better conceived nor more practical. An excellent manual for training, it should be completed by specialised reading and by experience. An abundant bibliography is included.

The priestly work of parochial apostolate is the subject of a book by His Lordship Mgr C. HEENAN (England) translated into German under the title of *Der Weltpriester*.⁴ It sums up the results of a personal experience of twenty years in the parochial ministry. The parochial clergy will greatly profit by the reading of these practical directions, and authoritative advice, presented with frank simplicity.

To illustrate the duties of the pastorate as well as the grandeurs of the priesthood, some lighter forms of literature have been used with success. The archbishop of Paderborn recommends to his seminarists *Lieber Seminarist*⁵ by Catherine DE HUECK, a wellknown writer, in which the wishes of

¹ Dusseldorf, Verbands-Verlag, Weiblicher Vereine, 1953, 80 p.

² Recklinghausen, Paulus Verlag, 1954, 522 p.

³ Wien, Herder, Seelsorger-Verlag, 1953, 407 p.

⁴ Freiburg, Herder, 1954, 245 p.

⁵ Recklinghausen, Paulus Verlag, 1953, 80 p.

the faithful with regard to the priesthood are excellently expressed in epistolary style. Also, in the form of a private diary, Leo TRESE in *Auch ein Mensch*¹ goes back over the greatness and the weakness of his priestly life. In their original form these two books come to us from America; they bear witness to preoccupations common to the faithful of the two hemispheres.

4. *Liturgy and sacramental pastorate*. — The sixtieth anniversary of Fr. Jungmann, author of *Missarum sollemnia* was for his former pupils and his friends the occasion for offering him as well as the public, the book *Die Messe in der Glaubensverkündigung*² written in collaboration under the editorship of professors Fr. X. ARNOLD and B. FISCHER. Two subjects which predominate in Fr. Jungmann's works are brought forward: theology of preaching and the holy sacrifice of the Mass. The first part deals with the fundamental doctrine on faith, preaching and the holy sacrifice are given; the second part is historical. Parts III and IV develop the conditions which presentday preaching on the Mass should fulfil: first, preaching by word of mouth, next, preaching by the celebration of the mass. This thorough review of the whole subject has the advantage of bringing to the fore some pedagogical questions now very much under study, while forming a collection of practical orientations.

The reestablishment of the wonderful liturgy of the Easter Vigil has brought us a book by Karl BECKER, *Wahrhaft selige Nacht*,³ the sub-title of which: *Eine Theologie der Osternacht*, indicates its fundamental orientation. Fr. Jungmann, S. J., in his introduction, tells the history of the ceremonies. The book begins with the liturgical text in Latin and German in two parallel columns. Seven chapters then explain the meaning of the ceremonies, not according to their order but by developing the great theological ideas expressed by the holy texts and actions. Fruitful themes, in which the author brings to life the teaching of the Bible, of the Fathers of the Church, and of theology.

Some books of devotion for children and other popular works of piety deserve to be recommended. One author who is well versed in religious pedagogy, H. KAUTZ, has just published two books of prayers for children: *Schutzengel mein*⁴ for little ones and *Herz-Jesu-Kind*⁵ for the seven-to-ten-year-olds. The principal christian prayers, especially the Mass, have been brought to their level, adapted to their spiritual interests, not only in the text, but also by various brightly-coloured illustrations of unequal value.

*Psalter unserer Lieben Frau*⁶ by a secular priest and *Sturmgebet der Christenheit*⁷ by Fr. Gaudentius M. STEMPLE are mainly short meditations, pre-

¹ Recklinghausen, Paulus Verlag, 1953, 155 p.

² Freiburg, Herder, 1953, 395 p.

³ Freiburg, Herder, 1953, X-224 p.

⁴ Einsiedeln, Köln, Benziger, 1954, 80 p.

⁵ Einsiedeln, Köln, Benziger, 1954, 128 p.

⁶ Aich, 15, Post Schwanenstadt, O. Ö., 1953, 31 and 16 p.

⁷ Wiesbaden, Credo-Verlag, 1953, 76 p.

sented in the form of invocations and prayers prolonging the recitation of the Aves in the rosary. Much light is thrown on the riches and variety of the rosary in these elevations full of evangelical doctrine and piety.

5. *Hagiography*. — The educative value of the history of the saints, expressed in the old adage "verba movent, exempla trahunt," grows in the measure in which writers know how to convey the actual message of their examples and their teaching. It is in this perspective that most of the following works have been composed, hence their interest. *Philip Neri*¹ and *Vinzenz von Paul*² by Peter DÖRFER, an excellent narrator, are biographies which have been written in a lively style and full of supernatural tension. They give a convincing picture of the work of these two saints at a time when the Church was in need of reform and the world of charity.

The celebrated Swedish writer SVEN STOLPE has written a life of St. Joan of Arc translated into German under the title of *Das Mädchen von Orléans*³ with a remarkable preface by Ida Görres. The legendary element is banned, the authentic historical sources sufficing to cause the piety, obedience, goodness, courage, and heroism of the seer of Domrémy and the virgin-martyr of Rouen to shine forth.

The lives of twenty saints, in less than four hundred pages, are included in the book published by Clare BOOTH LUCE, 'Saints for Now', in German, *Heilige für heute*.⁴ These short biographies dwell on the magnificent idea that the saints "still work in the world;" even the most ancient have their message for today. Some of the applications are poignant: have we not seen devotion to St. Benedict Labre increase since the migrations of displaced persons? Clare Booth Luce has written the introduction, but for each saint a different author, sometimes a non-catholic, has sought to reveal his particular message for our times.

A praise-worthy effort to familiarize children with the saints has been made by J. QUADFLIEG in *Das Buch von den heiligen Namenspatronen*,⁵ containing 74 stories with coloured illustrations, giving in their essential the lives of the saints whose names are most often given to children.

At a time when the Scandinavian countries are being opened up more and more to the Catholic Faith, Fr. J. SCHERZ, *Im Rufe der Heiligkeit*⁶ collects the testimony of sanctity in favour of Niels Stensen (1636-1686), the great Danish scholar, converted to Catholicism, then a priest and missionary. A collection of very edifying testimonies, extending from the 17th century to our own days.

Pedagogy, Religion and Culture. — The works of pedagogy reviewed

¹ München, Kösel Verlag, 1952, 138 p.

² München, Kösel Verlag, 1951, 139 p.

³ Frankfurt am Main, Josef Knecht, 1954, 419 p.

⁴ Recklinghausen, Paulus Verlag, 1953, 378 p.

⁵ Düsseldorf, Patmos Verlag, 1954, 160 p.

⁶ Freiburg, Herder, 1953, VIII-76 p.

below show the present tendencies of this science, while informing us as to its history.

The publisher Herder beats a record by already publishing a third volume of their *Lexikon der Pädagogik*.¹ Numerous and also most important are the spheres of pedagogical science explored in this new volume: differential psychology, philosophy and pedagogy, education compared according to various countries and authors, religious pedagogy, social pedagogy, etc. The book is to be recommended both for its encyclopaedic information which is completely up-to-date, and its methodology. Catholic religious pedagogy, for instance, is the subject of a little treatise supplemented by other articles developing its different aspects: missionary catechesis, liturgical formation, sacerdotal formation. There is the same methodical care with regard to the professorate, teaching, personality. From the historical point of view, we are pleased to see revived in these pages many of the pioneers and masters of the catechetical renewal unjustly fallen into oblivion.

A philosophy of education, in quest of metaphysical facts, will find in the work of August BRUNNER, *Der Stufenbau der Welt*,² an ontology of the personality very well developed and appreciated. The originality of this work consists in seeing the universe through the human personal being, passing from this personal being, the first and best known, to knowledge of life, then of matter. Reversing the order followed by St. Thomas, this undertaking requires the setting in motion of the acquirements of the experimental sciences and the discussion of the ancient and modern philosophical systems. Conceived in this way, ontology insists on the primacy of the spiritual, to which teachers cannot be indifferent.

The universally known book of F.-W. FOERSTER, *Schule und Charakter*³ is in its 15th edition. New chapters dealing with the questions raised since 1945, such as "Education and Democracy," "Elites and Democracy," emphasize its up-to-date value. A solid formation of character, such is the leit-motiv of this work, rich in information, experience and realism. The method for teaching morality, given in the last chapter, has made a name for itself. A basic manual of healthy pedagogy, the book is not as dry as specialization usually is.

We may mention two pamphlets on the scholastic question. This has not yet found a satisfactory solution in many democracies. Catholics come back to it in their congresses and writings. The pamphlets before us come from Austria. One is *Elternrecht auf die Schule*,⁴ and gives the speeches on the occasion of the study-days of *Pax Romana* held at Salzburg in 1952. The other, *Die Katholische Schule als politische Frage*,⁵ by August ZECHMEISTER, proposes a new solution by some Catholics and upholds it with much subtlety.

¹ Freiburg, Herder, 1954, IIIrd volume, Klugheit-Schizophrenie, 1222 col.

² München, Kösel Verlag, 1950, 579 p.

³ Recklinghausen, Paulus Verlag, 1953, 452 p.

⁴ Wien, Pax Romana, 1952, 126 p.

⁵ Wien, Danubia Verlag, 1953, 54 p.

But it wrongfully abandons certain positions and arguments. Pamphlets to be filed for further reference.

We will end this bibliography by some books in which, with a certain evocatory power, the *religious values and cultural standards* are confronted.

The course given at Edinburgh University by Ch. Dawson and published under the title of *Religion and the Rise of Western Culture*, has been published in German as *Die Religion im Aufbau der abendländischen Kultur*.¹ This work on the reciprocal influences of religion and civilization in western society furnishes the Christian educator with fruitful historical syntheses, founded on innumerable works of specialization. The religious, spiritual and cultural formation of Europe from barbarian times to the end of the Middle Ages, develops under the varied influence of monks, Byzantium, the Papacy, Chivalry, schools and universities.

In *Christentum am Morgen des Atomzeitalters*,² Fr. Kl. BROCKMÖLLER, S. J., turns our gaze towards the future in answering the question: What would become of Christianity if this western civilization were to disappear? It would christianize the new civilization, the author simply replies; for it is not linked to any form of civilization. History and modern events witness to the mission of christianity towards, and in all civilizations. A new civilization would not find the Church unprepared, its catechesis, pastorate, sociology show themselves already to be comprehensive of tendencies and needs of modern times, in christian as well as in mission lands.

Our period suffers from an anxiety complex. Mgr F. X. VON HORNSTEIN proposes the diagnosis and the remedy in his book: *Von den Angst unserer Zeit*.³ The diagnosis comprises the enumeration of the causes and manifestations of the evil; Holy Scripture, theology, modern philosophy and in particular, existentialism, permit us to establish them. The remedy cannot be found outside Christianity, for it means the domination of passions, trust in God. We are grateful to the author for having so well defined in a few pages the christian attitude to fear.

L. MEILHAC, *Brussels*.

¹ Düsseldorf, Schwann, 1953, 369 p.

² Frankfurt am Main, Josef Knecht, 1954, 262 p.

³ Frankfurt am Main, Josef Knecht, 1954, 60 p.

BOOKS SENT TO THE REVIEW ¹

FRENCH LANGUAGE

A la Vierge Immaculée. Louvain, A.C.J.B., (s. d. 1953), 8 p.

ALLARD, P. — *Prière et silence.* Méditations avec la Vierge. Paris, Éd. Ouvrières, 1951, 158 p.

ALPHONSE DE LIGUORI. — *Gloires de Marie.* Paris, Saint-Paul, 1946, 442 p.

Année Mariale et nos enfants (L'). Liège, Maison du Christ-Roi, (s. d.), 24 p.

Annonciation (L'). Coll. Méditations pour les jeunes, n° 5, Crainhem, Centre Catéchistique, (s. d.), 24 p.

Annuaire international de l'éducation 1953. Paris, Unesco et Genève, Bureau international d'éducation, 1953, 416 p. Prix : 9 frs s., 700 fr. fr.

ANCELLE. — *Femme.* Carnet d'une Maman. Paris, Mouvement Familial Rural, Éd. Ouvrières, 1954, 176 p.

ARTAUD, V.-D. — *Une retraite avec Jésus.* Pour la communion solennelle. Paris, Beauchesne, 1930, 398 p.

AUBRON, P. — *L'Œuvre mariale de saint Bernard.* Paris, Éd. du Cerf, 1936, 202 p.

Avec la Sainte Vierge. Livre à colorier, 2 fascicules : Texte à compléter par l'enfant et Texte complet. Ermeton-sur-Biert, Monastère Notre-Dame, (s. d.), 16-16 p. Prix : 7,50 fr. b. par fasc.

Avec les 12-14 ans. Méthode d'action avec conquérantes, entraîneurs (Milieux urbains). Paris, Les cœurs vaillants et âmes vaillantes de France, 1954, 96 p.

BARTHAS, C. — *Les apparitions de Fatima.* Paris, Arthème Fayard, 1952, 157 p. Prix : 225 fr. fr.

BASTIN, R., O. M. I. — *Notre-Dame. La chanson sur la colline.* Paris, Lethielleux et Bruxelles, Lebrun, 1945, 127 p.

— *La simple histoire de la Vierge Marie.* Tournai-Paris, Casterman, 1947, 48 p., ill. par Y. Englebert.

BAUMANN, F. — *Fatima et le salut du monde.* Mulhouse, Salvator, 1953, 155 p. Prix : 57 fr. b.

BEIRNAERT, L., S. J. — *Dévotion à Marie et dévotion au Christ.* Coll. Carnets de spiritualité mariale. Bruxelles, Foyer Notre-Dame, 1954, 15 p.

BELLENEY, J. — *Bernadette messagère de la Vierge.* Paris, Bonne Presse, 1954, 47 p., ill.

BELVIANES, M. — *La Vierge par les peintres.* Paris, Éd. de Varenne, 1951, 10 p., ill.

BERNADOT, M.-V. — *Notre-Dame dans ma vie.* Paris, Éd. du Cerf, 242 p.

BERNARD, P. — *Saint Bernard et Notre-Dame.* Bruges, Desclée de Brouwer, 1953, 427 p. Prix : 870 fr. fr.

BERNARD, R., O. P. — *Le mystère de Marie.* Bruges, Desclée de Brouwer, 1954, 344 p.

— *Le Mystère de Marie.* Les origines et les grands actes de la maternité de grâce de la sainte Vierge. Bruges, Desclée de Brouwer, 1954, 344 p.

¹ This Review will mention all the books and material for religious instruction received. Most of them, according to their general interest for our readers, will be reviewed at greater or less length in our bibliographical chronicle, which will group together the publications according to the language in which they are written.

- BEYER, J., S. J. — *Les instituts séculiers*. Paris, Desclée de Brouwer, 1954, 402 p.
Prix : 150 fr. b.
- BONNEFOY, J.-F., O. F. M. — *Le mystère de Marie selon le protévangile et l'apocalypse*. Paris, Vrin, 1949, 192 p.
- BONNET, L. — *O Vierge Marie*. Élévations sur les litanies de la sainte Vierge. Paris, Bonne Presse, 1952, 308 p.
- BOUN, P. — *Les martyrs de l'Ouganda*. Paris, Fleurus, 1954, ill.
- BOYER. — *Venez Seigneurs*. Livre de préparation à la première communion, à la première confession, à la confirmation. Paris, École, (s. d. 1953), 118 p.
- BRAUN, F.-M. — *La mère des Fidèles*. Essai de théologie johannique, Cahier de l'actualité religieuse. Tournai-Paris, Casterman, 1954, 215 p.
- BROU, A. — *Notre Mère à tous, Marie*. Toulouse, Apostolat de la Prière, 1946, 169 p.
Prix : 50 fr. fr.
- Cadre (Le) des Congrégations Mariales*. Coll. Les Congrégations Mariales dans l'Église. Bruxelles, Secrétariat Central des Congrégations Mariales, 1954, 64 p.
Prix : 10 fr. b.
- Cantique (Le) des cantiques*. Nouvelle traduction française par André Chouraqui. Paris, Desclée de Brouwer, 1953, 112 p.
- CHAIGNE, L. — *La vie de Marie*. Paris, Alsatia, 1949, 166 p.
- *La vie de Marie*. Coll. Le Livre Chrétien. Paris, Arthème Fayard, 1954, 127 p., ill. Prix : 225 fr. fr.
- CHARMOT, F., S. J. — *Présence mariale immaculée*. Paris, Spes, 1954, 236 p. Prix : 300 fr. fr.
- CHARRIÈRE. — *Marie notre Mère*. Mulhouse, Salvator, Paris-Tournai, Casterman, 1942, 63 p. Prix : 12 fr. b.
- CHEFDUBOIS, C. de. — *Mille pèlerinages de Notre-Dame*. Paris, Spes, 1954, 3 vol., 264, 236, 208 p. Prix : 480, 425, 400 fr. fr.
- CHEVROT, Mgr. — *Les dimanches d'été*. Paris, Bonne Presse, 1954, 286 p. Prix : 500 fr. fr.
- CLORIVIÈRE (de), P. — *Vie intérieure de la Vierge*. Les quinze mystères du Rosaire. Paris, Éd. de l'Orante, 1954, 204 p. Prix : 390 fr. fr.
- CLUNY, R. — *France, Pays missionnaire ?*, Coll. Le Poids du Jour. Paris, Le Centurion, 1954, 143 p. Prix : 250 fr. fr.
- COCKENPOT, F. — *Mariales*. Paris, Éd. du Seuil, (s. d.), 80 p.
- COLLOMB, P. — *Place et rôle de la sainte Vierge dans notre vie surnaturelle*. Saint-Jean (Seine-et-Marne), Séminaire de vocations tardives, 1954, 75 p. Prix : 100 fr. fr.
- COLOMB, J. — *La doctrine de vie au catéchisme*. — II. *Combat spirituel et soucis de l'Église*. Tournai, Desclée et Cie, 1953, 226 p.
- COLS, P. — *Chemin de la croix quotidien*. Bruxelles (8, chaussée de Haecht), chez l'auteur, (s. d.), 16 p.
- COMBES, A. — *Sainte Thérèse de Lisieux et sa mission*. Les grandes lois de la spiritualité thérésienne. Paris-Bruxelles, Éd. Universitaires, 1954, 262 p. Prix : 95 fr. b.
- CONGAR, Y. M.-J. — *Le Christ, Marie et l'Église*. Bruges, Desclée de Brouwer, 1952, 106 p.
- COURTOIS, G. — *Tout le long du jour*. Coll. Feuillet de vie spirituelle, n° 23. Paris, Fleurus, 1954, 94 p.
- *Méditations sur le magnificat*. Coll. Feuillet de vie spirituelle, n° 10. Paris, Fleurus, 1949, 108 p. Prix : 150 fr. fr.
- CROIDYS, P. — *La dame de lumière. Fatima*. Paris, Spes, 1954, 190 p. Prix : 325 fr. fr.

- Croix (La) bleue*. Guide des éducateurs, Coll. Vitalis, n° 18. Paris, Centre National des Cœurs vaillants et Ames vaillantes de France, 1954, 111 p. Prix : 220 fr. fr.
- DANIEL, Y. et G. LE MOUËL. — *Vivre en chrétien pendant les vacances*. Paris, Éd. Ouvrières, 1954, 31 p.
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